REPORT
BOARD OF
INDIAN COMMISSIONERS

1869.

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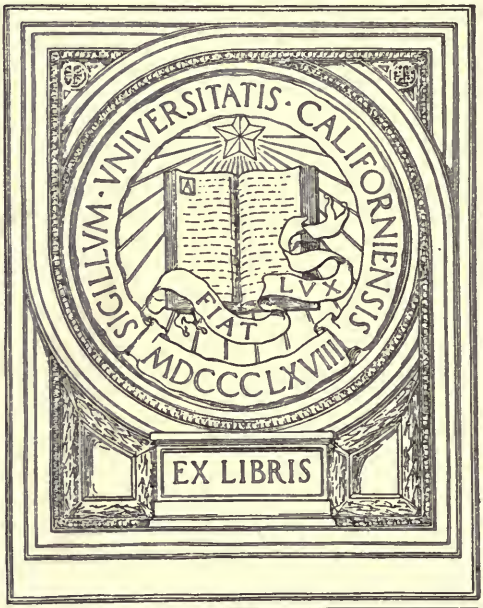
UNIVERSITY OF CALIFORNIA
AT LOS ANGELES



ROBERT ERNEST COWAN

DEPARTMENT OF THE INTERIOR.

REPORT

OF THE

BOARD OF INDIAN COMMISSIONERS,

APPOINTED

BY THE PRESIDENT AGREEABLY TO SECTION FOURTH OF THE ACT OF CONGRESS MAKING APPROPRIATIONS FOR THE CURRENT AND CONTINGENT EXPENSES OF THE INDIAN DEPARTMENT FOR 1869,

BEING RESULTS

OBTAINED FROM PERSONAL OBSERVATION AND INSPECTION OF THE INDIAN TRIBES OF KANSAS, INDIAN TERRITORY, NEW MEXICO, ARIZONA, AND ALASKA.

WASHINGTON:
GOVERNMENT PRINTING OFFICE.
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REPORT

OF THE

COMMISSION ON INDIAN AFFAIRS.

A.

DEPARTMENT OF THE INTERIOR,
OFFICE OF INDIAN AFFAIRS,
Washington, May 26, 1869.

GENTLEMEN: You have been solicited by the President, under the provision of the fourth section of the act of Congress, approved April 10, 1869, entitled "An act making appropriation for the current and contingent expenses of the Indian Department," &c., for the year ending June 30, 1870, for the purpose of enabling the President to exercise the power conferred by said act, and being authorized by the same to exercise, under the direction of the President, joint control with the Secretary of the Interior over the disbursement of the appropriations made by said act, or any part thereof that the President may designate, and having been convened in the city for the purpose of organizing for the execution of your duties, and believing that, in common with the President and other officers of the government, you desire the humanization, civilization, and Christianization of the Indians, I very respectfully, after consultation with the honorable Secretary of the Interior, submit the following questions, which, with a view to proper and intelligent action in the future relation of the government with the Indians, I deem it important should receive your early consideration and suggestion, viz: A determination or settlement of what should be the legal status of the Indians; a definition of their rights and obligations under the laws of the United States, of the States and Territories and treaty stipulations; whether any more treaties shall be stipulated with the Indians, and if not, what legislation is necessary for those with whom there are existing treaty stipulations, and what for those with whom no such stipulations exist; should the Indians be placed upon reservations, and what is the best method to accomplish this object; should not legislation discriminate between the civilized and localized Indians, and the united roving tribes of the plains and mountains; what changes are necessary in existing laws relating to purchasing goods and provisions for the Indians, in order to prevent fraud, &c.; should any change be made in the method of paying the money annuities; and if so, what. Great mischief, evils, and frequently serious results follow from friendly Indians leaving the reservations, producing conflicts between the citizens, soldiers, and Indians. At what time and point shall the civil rule cease and the military begin? Is any change required in the intercourse laws by reason of the present and changed condition of the country? I respectfully suggest that inspection should be made by your commission of as many Indian tribes, especially the wild and roving ones, as the time of the honorable commissioners will permit, and their conditions and wants be reported on, with any suggestions that each case may seem to require. Also, the accounts of superintendents and agents

should be examined, and the efficiency or inefficiency of those officers should be reported upon. All suggestions, recommendations, and reports from the commission should be made to the honorable Secretary of the Interior, to be by him submitted, when necessary, to the President and Congress.

Very respectfully, your obedient servant,

E. S. PARKER,
Commissioner.

Addressed to Hon. Wm. Welsh, John V. Farwell, George H. Stuart, Robert Campbell, Wm. E. Dodge, E. S. Tobey, Felix R. Brunot, Nathan Bishop, Henry S. Lane.

B.

EXECUTIVE MANSION,
Washington, D. C., June 3, 1869.

A commission of citizens having been appointed, under the authority of law, to co-operate with the administrative departments in the management of Indian affairs, consisting of Wm. Welsh, of Philadelphia; John V. Farwell, Chicago; George H. Stuart, Philadelphia; Robert Campbell, St. Louis; W. E. Dodge, New York; E. S. Tobey, Boston; Felix R. Brunot, Pittsburg; Nathan Bishop, New York; and Henry S. Lane, Indiana—the following regulations will, till further directions, control the action of said commission and of the Bureau of Indian Affairs in matters coming under their joint supervision:

1. The commission will make its own organization, and employ its own clerical assistants, keeping its "necessary expenses of transportation, subsistence, and clerk-hire," when actually engaged in said service," within the amount appropriated therefor by Congress.

2. The commission shall be furnished with full opportunity to inspect the records of the Indian Office, and to obtain full information as to the conduct of all parts of the affairs thereof.

3. They shall have full power to inspect, in person or by sub-committee, the various Indian superintendencies and agencies in the Indian country; to be present at payment of annuities, at consultations or councils with the Indians; and when on the ground, to advise superintendents and agents in the performance of their duties.

4. They are authorized to be present, in person or by sub-committee, at purchases of goods for Indian purposes, and inspect said purchases, advising with the Commissioner of Indian Affairs in regard thereto.

5. Whenever they shall deem it necessary or advisable that instructions of superintendents or agents be changed or modified, they will communicate such advice, through the office of the Commissioner of Indian Affairs, to the Secretary of the Interior; and, in like manner, their advice as to changes in modes of purchasing goods, or conducting the affairs of the Indian Bureau proper. Complaints against superintendents, or agents, or other officers, will, in the same manner, be forwarded to the Indian Bureau or Department of the Interior for action.

6. The commission will, at their board meetings, determine upon the recommendations to be made as to the plans of civilizing or dealing with the Indians, and submit the same for action in the manner above indicated; and all plans involving the expenditure of public money will be acted upon by the Executive or the Secretary of the Interior before expenditure is made under the same.

7. The usual modes of accounting with the Treasury cannot be changed; and all the expenditures, therefore, must be subject to the approvals now required by law and by the regulations of the Treasury Department, and all vouchers must conform to the same laws and requirements, and pass through the ordinary channels.

8. All the officers of the government connected with the Indian service are enjoined to afford every facility and opportunity to said commission and their sub-committees in the performance of their duties, and to give the most respectful heed to their advice within the limits of such officers' positive instructions from their superiors; to allow such commissioners full access to their records and accounts; and to co-operate with them in the most earnest manner, to the extent of their proper powers, in the general work of civilizing the Indians, protecting them in their legal rights, and stimulating them to become industrious citizens in permanent homes, instead of following a roving and savage life.

9. The commission will keep such records or minutes of their proceedings as may be necessary to afford evidence of their action, and will provide for the manner in which their communications with, and advice to, the government shall be made and authenticated.

U. S. GRANT.

C.

PITTSBURG, *November* 23, 1869.

SIR: The commission of citizens appointed by the President under the act of Congress of April 10, 1869, to co-operate with the administration in the management of Indian affairs, respectfully report:

Pursuant to notice from your department, the commissioners met in Washington, on the 26th of May, and organized by electing William Welsh, of Philadelphia, chairman, and Felix R. Brunot, of Pittsburg, secretary.

The board indicated their willingness to accept the duties proposed in the act, and adopted the following minute:

"The commission, under the authority of the President, considers itself clothed with full power to examine all matters appertaining to the conduct of Indian affairs, and, in the language of its original letter of appointment, to act both as a consulting board of advisors, and through their sub-committees as inspectors of the agencies, &c., in the Indian country."

"The commission also expresses its readiness to assume the additional responsibility indicated in the act of Congress, so far as the 'President may designate.'"

With a view to the better performance of these duties, the board divided into three committees, for the purpose of visiting the Indian agencies and reservations. The regions inhabited by Indians was correspondingly divided into three districts.

1. The northern, comprising all Indians in and east of Nebraska and Dakota, was allotted to the care of William Welsh, J. V. Farwell, E. S. Tobey.

2. The southern, including all in and south of Kansas, to Felix R. Brunot, Nathan Bishop, and Hon. Wm. E. Dodge.

3. Western division, to Robert Campbell, George H. Stuart, and Hon. H. S. Lane.

The board appointed Messrs. Stuart, Farwell, Campbell, and Dodge,

a committee to co-operate with the government in the purchase of goods and supplies for the Indian department. Important recommendations were also made, which have been already submitted.

On the 3d of June the President of the United States issued an executive order confirming the powers of the commissioners, and defining their duties as indicated and accepted at a personal interview during the session of the board. Subsequently to the adjournment the chairman addressed a letter to the Secretary of the Interior, which it is proper to say did not meet with the concurrence of the other members of the commission.

The board have entire confidence in the design of the administration to carry out the system of reform in the management of Indian affairs upon which it has entered. Nor do we deem it expedient that the commission should be charged with the expenditure of any portion of the Indian appropriations, or any responsibility connected therewith, further than is involved in their general advisory powers. On the 29th of June Mr. Welsh resigned his office of commissioner. The board held no meeting until the 17th of the present month, when, upon receiving official notice that the resignation had been accepted by the President, Felix R. Brunot was selected to fill the vacancy in the chairmanship, and J. V. Farwell elected secretary.

Owing to the resignation of Mr. Welsh, the ill health of Messrs. Stuart, Tobey, and Lane, at the time when visits to the Indian country were deemed expedient, and the pressure of other duties upon the remaining members of the commission, the southern district only was visited. The report of the sub-committee on that district has been adopted by the board, and directed to be incorporated in the present report. It is accordingly submitted herewith.

Vincent Colyer, of New York, was appointed a member of the commission in July, and (without having had any opportunity to consult with the commission) is now absent on a visit of inspection to tribes on the Pacific coast.

Owing to the fact that the spring purchases of Indian goods had been provided for previous to the organization of the commission, the committee to co-operate in purchases could effect nothing in regard to them. The bids for the fall purchases were opened and the contracts awarded under the supervision of Hon. George H. Stuart, and the goods inspected after their delivery under the same supervision. It is believed that in this case the government and the Indians have received full value for the money expended. The commissioners are convinced that strict impartiality in the reception of bids, and the allotment of contracts, and a system of rigid inspection after the goods have been delivered in a government warehouse, will, by inviting honorable competition, securing a quality of goods equal to the samples offered for, and preventing frauds, save large sums of money to the government.

It is not proposed to make this report either final or in any degree exhaustive. In its moral and political, as well as economic aspects, the Indian question is one of the gravest importance. The difficulties which surround it are of a practical nature, as are also the duties of the commission with reference to them. We cannot offer recommendations as the result of theorizing, but must reach our conclusions through personal observation and knowledge, as well as testimony. The comparatively short period of the existence of the commission, and the preventing causes already mentioned, compel the board to pass over, for the present, some of the important points which have occupied their attention. Should the commission be continued, it is hoped that visits of inspec-

tion to the reservations will, in each case, be productive of benefits, and the aggregate of the information acquired will enable the board to make important suggestions, for which it is not now prepared. Should the commission be discontinued, it is hoped some other permanent supervisory body will be created, which, in its material, office, and powers, shall be as far as possible beyond suspicion of selfish motives or personal profits in connection with its duties.

While it cannot be denied that the government of the United States, in the general terms and temper of its legislation, has evinced a desire to deal generously with the Indians, it must be admitted that the actual treatment they have received has been unjust and iniquitous beyond the power of words to express.

Taught by the government that they had rights entitled to respect; when those rights have been assailed by the rapacity of the white man, the arm which should have been raised to protect them has been ever ready to sustain the aggressor.

The history of the government connections with the Indians is a shameful record of broken treaties and unfulfilled promises.

The history of the border white man's connection with the Indians is a sickening record of murder, outrage, robbery, and wrongs committed by the former as the rule, and occasional savage outbreaks and unspeakably barbarous deeds of retaliation by the latter as the exception.

The class of hardy men on the frontier who represent the highest type of the energy and enterprise of the American people, and are just and honorable in their sense of moral obligation and their appreciations of the rights of others, have been powerless to prevent these wrongs, and have been too often the innocent sufferers from the Indians' revenge. That there are many good men on the border is a subject of congratulation, and the files of the Indian Bureau attest that among them are found some of the most earnest remonstrants against the evils we are compelled so strongly to condemn.

The testimony of some of the highest military officers of the United States is on record to the effect that, in our Indian wars, almost without exception, the first aggressions have been made by the white man, and the assertion is supported by every civilian of reputation who has studied the subject. In addition to the class of robbers and outlaws who find impunity in their nefarious pursuits upon the frontiers, there is a large class of professedly reputable men who use every means in their power to bring on Indian wars, for the sake of the profit to be realized from the presence of troops and the expenditure of government funds in their midst. They proclaim death to the Indians at all times, in words and publications, making no distinction between the innocent and the guilty. They incite the lowest class of men to the perpetration of the darkest deeds against their victims, and, as judges and jurymen, shield them from the justice due to their crimes. Every crime committed by a white man against an Indian is concealed or palliated; every offense committed by an Indian against a white man is borne on the wings of the post or the telegraph to the remotest corner of the land, clothed with all the horrors which the reality or imagination can throw around it. Against such influences as these the people of the United States need to be warned. The murders, robberies, drunken riots and outrages perpetrated by Indians in time of peace—taking into consideration the relative population of the races on the frontier—do not amount to a tithe of the number of like crimes committed by white men in the border settlements and towns. Against the inhuman idea that the Indian is only fit to be exterminated, and the influence of the men who

propagate it, the military arm of the government cannot be too strongly guarded. It is hardly to be wondered at that inexperienced officers, ambitious for distinction, when surrounded by such influences, have been incited to attack Indian bands without adequate cause, and involve the nation in an unjust war. It should, at least, be understood that in the future such blunders should cost the officer his commission, and that such distinction is infamy.

Paradoxical as it may seem, the white man has been the chief obstacle in the way of Indian civilization. The benevolent measures attempted by the government for their advancement have been almost uniformly thwarted by the agencies employed to carry them out. The soldiers, sent for their protection, too often carried demoralization and disease into their midst. The agent, appointed to be their friend and counsellor, business manager, and the almoner of the government bounties, frequently went among them only to enrich himself in the shortest possible time, at the cost of the Indians, and spend the largest available sum of the government money with the least ostensible beneficial result. The general interest of the trader was opposed to their enlightenment as tending to lessen his profits. Any increase of intelligence would render them less liable to his impositions; and, if occupied in agricultural pursuits, their product of furs would be proportionally decreased. The contractor's and transporter's interests were opposed to it, for the reason that the production of agricultural products on the spot would measurably cut off their profits in furnishing army supplies. The interpreter knew that if they were taught, his occupation would be gone. The more submissive and patient the tribe, the greater the number of outlaws infesting their vicinity; and all these were the missionaries teaching them the most degrading vices of which humanity is capable. If in spite of these obstacles a tribe made some progress in agriculture, or their lands became valuable from any cause, the process of civilization was summarily ended by driving them away from their homes with fire and sword, to undergo similar experiences in some new locality.

Whatever may have been the original character of the aborigines, many of them are now precisely what the course of treatment received from the whites must necessarily have made them—suspicious, revengeful, and cruel in their retaliation. In war they know no distinction between the innocent and the guilty. In his most savage vices the worst Indian is but the imitator of bad white men on the border. To assume that all of them, or even a majority of them, may be so characterized with any degree of truthfulness, would be no more just than to assume the same of all the white people upon the frontier. Some of the tribes, as a whole, are peaceful and industrious to the extent of their knowledge, needing only protection, and a reasonable amount of aid and Christian instruction, to insure the rapid attainment of habits of industry, and a satisfactory advance toward civilization. Even among the wildest of the nomadic tribes there are large bands, and many individuals in other bands, who are anxious to remain quietly upon their reservation, and are patiently awaiting the fulfillment of the government promise that they and their children shall be taught to "live like the white man."

To assert that "the Indian will not work" is as true as it would be to say that the white man will not work. In all countries there are non-working classes. The chiefs and warriors are the Indian aristocracy. They need only to be given incentives to induce them to work. Why should the Indian be expected to plant corn, fence lands, build houses, or do anything but get food from day to day, when experience has taught him

that the product of his labor will be seized by the white man to-morrow? The most industrious white man would become a drone under similar circumstances. Nevertheless, many of the Indians are already at work, and furnish ample refutation of the assertion that "the Indian will not work." There is no escape from the inexorable logic of facts.

The Choctaws, Chickasaws, Cherokees, and Creeks, as farmers, compare favorably with the whites. They have each organized systems of government similar to our own, with legislative assemblies, judiciary department, and a good system of common schools. The agent, in his report of 1868, said, "The Cherokees are well advanced in civilization and refinement; they have a number of citizens who would compare favorably with the politicians, statesmen, jurists, and divines of some of the States of the Union."

The Seminoles have also made much progress in agriculture. When originally removed to the Indian territory, these tribes were among the least promising of all for the experiment of civilization. The progress they have made is in a great degree due to their comparative isolation from the whites, and that they have been exceptions from the rule of frequent removal.

Eight years ago the Sioux of the northwest were engaged in cruel and relentless war against the border settlements; to-day there is a band—the Santee Sioux—numbering about one thousand souls, living in log houses, cultivating the soil industriously, wearing civilized garments, and attending church on Sunday like any other orderly civilized community.

Another band, the Yanctons, 2,500 in number, have settled on their reservation and commenced to labor.

A letter of J. V. Farwell, one of the commissioners, which is herewith transmitted, says of the Indians in Utah: "Colonel Head, the Indian agent of that Territory, in which there are some 25,000 Indians, said to me that he had demonstrated the fact that the Indians could be made to work and support themselves in a very few years, with proper management.

"One tribe, numbering 2,500, with the aid of $5,000, had this season raised $30,000 worth of crops; another of 1,500, with $500 aid, raised $10,000; another of 1,000, with $500 aid, had raised $5,000 of crops; another of 500, with $350 aid, had raised $1,000 worth of crops; another had four farms, upon which, with $500 aid, they had raised $7,000 worth of crops. One tribe has five thousand peach trees planted, and raised by themselves. All the above results have been reached in three years' work by the government."

The reports of the Indian Bureau will be found to abound in facts going to prove that the Indian, as a race, can be induced to work, is susceptible of civilization, and presents a most inviting field for the introduction of Christianity.

The policy of collecting the Indian tribes upon small reservations contiguous to each other, and within the limits of a large reservation, eventually to become a State of the Union, and of which the small reservations will probably be the counties, seems to be the best that can be devised. Many tribes may thus be collected in the present Indian territory. The larger the number that can be thus concentrated the better for the success of the plan; care being taken to separate hereditary enemies from each other. When upon the reservation they should be taught as soon as possible the advantage of individual ownership of property; and should be given land in severalty as soon as it is desired by any of them, and the tribal relations should be discouraged. To facilitate the future allotment of the land the agricultural portions of

the reservations should be surveyed as soon as it can be done without too much exciting their apprehensions. The titles should be inalienable from the family of the holder for at least two or three generations. The civilized tribes now in the Indian territory should be taxed, and made citizens of the United States as soon possible.

The treaty system should be abandoned, and as soon as any just method can be devised to accomplish it, existing treaties should be abrogated.

The legal status of the uncivilized Indians should be that of wards of the government; the duty of the latter being to protect them, to educate them in industry, the arts of civilization, and the principles of Christianity; elevate them to the rights of citizenship, and to sustain and clothe them until they can support themselves.

The payment of money annuities to the Indians should be abandoned, for the reason that such payments encourage idleness and vice, to the injury of those whom it is intended to benefit. Schools should be established, and teachers employed by the government to introduce the English language in every tribe. It is believed that many of the difficulties with Indians occur from misunderstandings as to the meaning and intention of either party. The teachers employed should be nominated by some religious body having a mission nearest to the location of the school. The establishment of Christian missions should be encouraged, and their schools fostered. The pupils should at least receive the rations and clothing they would get if remaining with their families. The religion of our blessed Saviour is believed to be the most effective agent for the civilization of any people.

A reversal of the policy which has heretofore prevailed, of taking the goods of the peaceable and industrious and giving them to the vicious and unruly, should be insisted on. Every means in the power of the government and its agents should be employed to render settlement and industrious habits on the reservation attractive and certain in its rewards. Experience has already shown that this is the best mode of inducing the Indians to settle upon their reservations.

The honest and prompt performance of all the treaty obligations to the reservation Indians is absolutely necessary to success in the benevolent designs of the administration. There should be no further delay in the erection of the promised dwellings, school-houses, mills, &c., and the opening of the farms and furnishing instructors. There can be no question or doubt as to the wisdom of the President in selecting Indian superintendents and agents with a view to their moral as well as business qualifications, and aside from any political considerations. There should be some judicial tribunal constituted within the Indian territory competent to the prompt punishment of crime, whether committed by white man, Indian, or negro. The agent upon the reservation in which the offense is committed, the agent of the next nearest reservation, and the nearest post commander might constitute a court, all the agents being clothed with the necessary powers. The Indian treaties we have examined provide, in effect, that proof of any offense committed by a white man against an Indian shall be made before the agent, who shall transmit the same to the Commissioner of Indian Affairs, who shall proceed to cause the offender to be arrested and tried by the laws of the United States. If the Indian commits an offense, he shall be given up to be tried by the laws of the United States. It is a long process to get a white man tried; a shorter one for the Indian, in proportion to the difference in distance between the agency and the nearest white settlement

and that to Washington City; and in the trials the Indian never escapes punishment; the white man rarely fails to be acquitted.

Such further suggestions as the board is prepared to make will be found in the report of the sub-committee attached.

The commissioners are gratified to believe that their views fully accord with the general policy announced by the President.

They desire also to express their obligations for the uniform courtesy and cordial co-operation which has everywhere met them in the performance of their duties.

The papers herewith submitted are: first, report of sub-committee and appendix; second, letter of J. V. Farwell, member of commission; third, letter of Vincent Colyer, member of commission, on Indians in Indian Territory, New Mexico, and Arizona; fourth, letter of Vincent Colyer, member of commission, on Indians in Alaska.

Respectfully submitted.

FELIX R. BRUNOT,
Chairman.
ROBERT CAMPBELL.
H. S. LANE.
W. E. DODGE.
NATHAN BISHOP.
JOHN V. FARWELL.
VINCENT COLYER.
GEORGE H. STUART.
EDWARD S. TOBEY.

C 1.

OCTOBER 20, 1869.

To the Board of Commissioners:

The sub-committee, charged by the board with the duty of visiting the Indians in the southern part of Kansas and the Indian territory, having performed so much of the duty assigned to us as our time would permit, respectfully report:

The committee met in Chicago on the 23d day of July, and, after an interview with Brevet Major General Hartsuff—General Sheridan being absent—proceeded immediately to Fort Leavenworth, Lawrence, and Fort Harker, for the purpose of interviews with the military commander of the district, Superintendent Hoag, and Brevet Major General Hazen, the last named having just arrived from Fort Sill. It was the design of the committee to visit first the agencies in Southern Kansas, but, becoming convinced that the time at our disposal was too limited for the performance of all the duty intended, we decided to proceed at once to the reservations of the wild and roving tribes in the western part of the Indian territory. Leaving Fort Hays on the morning of the 30th of July, we arrived at Fort Dodge on the 3d of August, and Camp Supply on the 7th. After consultation with Colonel Nelson and Major Page, the military officers in command, it was decided to hold a council with the Arapahoes and Cheyennes, on Monday, the 9th, at Colonel Nelson's quarters, and messages were sent to both tribes to that effect.

Camp Supply is situated near the junction of Wolf and Beaver Creeks, which together form the North Fork of the Canadian River, a few miles east of the one hundredth parallel of west longitude. The post consists of low stockade cabins, roofed with timber and earth for the officers'

quarters, and cabins partially dug out for the barracks and storehouses. The cavalry command of Colonel Nelson occupied tents.

The camp is not within the limits of the reservation, as defined in the treaty of Medicine Creek Lodge, and is more than one hundred miles southwest of the place which has been selected for the agency.

The Arapaho village, at the time of our visit, was about two miles from the post; that of the Cheyennes about twelve miles distant. The number of the Arapahoes was stated to be 1,600; that of the Cheyennes, 1,800.

On Monday the entire tribe of the Arapahoes came to the post, but the Cheyennes did not arrive, and it was deemed inexpedient to postpone the council. On the 10th both tribes were assembled at the appointed hour. All the chiefs and warriors took part in the council, and gave indications during its progress, in their peculiar way, of deep interest and general satisfaction with the proceedings. Oh-hus-tee, or Little Raven, and Medicine Arrow, the chiefs and orators of their respective tribes, expressed very earnestly their determination to maintain the peace to which they pledged their people, and to follow the advice of the commissioners, and do whatever the government required of them. A report of the address of the commissioners and the replies of the chiefs was forwarded to General Parker on the 10th of August, to which you are respectfully referred, as properly forming a part of the present report. Medicine Arrow pledged himself to bring all the northern Cheyennes to Camp Supply, in consideration of which the commissioners gave him, in behalf of the government, a written promise of protection on their way and after their arrival. Some of those present understood Medicine Arrow to mean by the "northern Cheyennes," that part of his tribe still at war in Kansas. If he intended the entire band of northern Cheyennes, and can fulfill his pledge, the result will be still more satisfactory. A band numbering ——, being the same which was so severely punished by General Carr, reached Camp Supply in September, and another party of about one hundred crossed the railroad forty miles east of Fort Hays in the beginning of the present month, on their way southward.

The following is the report above alluded to:

CAMP SUPPLY, *August* 10, 1869.

DEAR SIR: I herewith send you a copy of the minutes in full of the council held to-day with the Arapahoes and Cheyennes.

The paper forming the concluding page is deemed of much importance, and if the chief of the Cheyennes has the power to accomplish his pledge, the result will amply repay for the expedition of the committee.

Colonel Nelson is to give a small escort, and Medicine Arrow will at once send five of his principal men who will find their way to the northern Cheyennes, and it is hoped be successful in bringing them to the reservation. At the close of the council the committee distributed one thousand pounds sugar, five hundred pounds coffee, and about one thousand four hundred pounds hard bread, for reasons deemed important.

The committee have agreed to recommend earnestly that ration, of coffee and sugar be regularly issued as a part of the ration of these Indians. We are, also, fully impressed with the belief that the reservation marked on the maps, as defined by the treaty, is in many respects unfitted for the Cheyennes and Arapahoes. They are willing to remain on the North Fork of the Canadian, occupying the country not too far eastward from Camp Supply. It seems to be a good country, capable of cultivation, and we are of the opinion that it would be unwise to force them away from it. Mr. Darlington, their agent, arrived here to-night with the Quaker committee, but we have not seen them; after an interview in the morning, our committee propose to start for Medicine Bluffs. If it is decided to allow the Indians to remain on the North Fork of the Canadian, the location of the agency should at once be selected and preparations made for the winter. The carrier waits for my letter.

Respectfully, your obedient servant,

FELIX R. BRUNOT,
Chairman Special Commission, &c.

Hon. E. S. PARKER, *Commissioner.*

CAMP SUPPLY, *August* 10, 1869.

The committee of the United States special Indian commission arrived at this place on Saturday last, and to-day have held a council with the Cheyennes and Arapahoes. The talk was in many respects more satisfactory than we anticipated, and the result we hope will be very important.

The Indians seem to have been expecting us for some time, and during the afternoon Medicine Arrow, head chief of the Cheyennes, and Little Raven, of the Arapahoes, came to know when we would have a talk. Monday was appointed; and yesterday the Arapahoes arrived in full force, but the Cheyennes did not come. In the evening Medicine Arrow came with several other chiefs, making excuse that they were not notified. They were made to understand that the council would be held Tuesday, and the commission would go away Wednesday morning, and did not care whether they came or not. If they did not want to come they could stay away. Medicine Arrow then said they would all come in the morning. About ten they arrived, and by noon both tribes were assembled. Most of the chiefs were present, the absent ones being engaged in a ceremony which began three days ago and would end to-morrow. Mr. Brunot opened the council by saying: "God who made the plains, the buffalo, the white man, and the Indian, is looking into our hearts. When the white men hold a great council we ask Him to make all our hearts right and our tongues good, and our words true. We want to ask God to make our hearts right, and our speech clear as the sun, and straight as an arrow. He would ask one of the commissioners to pray for this."

After the short, appropriate prayer, during which the Indians stood reverently, with clasped hands, he resumed:

"The Great Father at Washington has sent us to shake hands with the Arapahoes and Cheyennes. He wants to know how you do. He wants to know if you like your reservation. If you will promise to remain upon it and try to do right, you are now his brothers. The white people in Kansas and Texas are his sons and daughters. His brothers must not kill his children. They must not steal their cattle and horses.

"When the wolf prowls about the camp he must be killed; let not our brothers, the Cheyennes and Arapahoes, be like the wolves. Let them be the white man's brothers everywhere. The great Washington Father told us to talk straight from the heart and tell you he wants you to be his children. Also, he wants you to live like the white man. When there is much wood the camp-fires burn bright and high; when the wood is scarce the camp-fires burn low; when it is all gone the fire dies out. When the sun shines it is bright and warm; when it goes behind the hill it does not die—it is bright and warm every day. It will never die out. The white man is like the sun. The red man is like the camp-fire.

"The buffalo are getting scarcer every day. If you do not learn to live like the white man your nation will die out like the camp-fires. If you learn to be white men you will always grow bright like the sun. There are some bad white men; you must not be like them. There are good white men; the Great Father wants you to be like them. He wants to send you good agents and teachers to show you how to live like good white men. Do you want to do this? If you will try, the Great Father will help you. The commissioners sent by the Great Father have come a long ways to see you; we are your friends; I have talked straight from the heart. What do the Arapaho and Cheyenne chiefs say? We will carry your words to the Great Father at Washington: we want them to be good."

After some talk among the chiefs, Little Raven spoke in reply with great earnestness, appealing first to the Cheyennes. They had been brothers for a long time; they had camped, and made war, and hunted together. He hoped they would listen to his words and make them their own. Here are white chiefs from Washington and soldier chiefs. What they say is good. Here is the opportunity for the Cheyennes and Arapahos. It is their good chance; they must keep it. (Then turning to the commissioners:) We will do right. Many bad things had been done; this day all the bad is washed out. We are here together at peace; we will always remain at peace; we wish our children to live and not perish. Tell the great Washington Father this. We love our wives and our children. We do not want any more soldiers to come here to take away our wives and our children. We will try to do all that our Great Father wants us to do. As to the reservation we want it to be along this stream, (the North Fork of Canadian, on which Camp Supply is located,) not too far down from this, for we do not want to be near bad men. We do not want to go near the Osages, who steal our horses, and we do not want to go further north on account of troubles; we want to stay on this stream. Another thing, we want the traders to come with goods and they will not be molested. We are prepared to trade with them. From this day is peace. He wanted to tell the commissioners that they did not want to be understood as promising to make peace with their enemies the Pawnees and Utahs. We have made peace to-day in the presence of the Great Spirit, in the presence of the Great Father's chiefs, in the presence of the soldier chiefs, and of our own soldiers. It will last always. Our young men would like to be glad. Your soldiers have a feast, they would like to eat with them and be glad.

He asked about their goods when they would come. In reply, he was told the commissioners would only say their goods were kept away on account of the war. They must expect the Great Father to do right and send some goods as soon as it can be done. He wanted their rations of sugar and coffee to be given, even if bacon, and salt, and corn were taken away. In reply, he was told we would tell the Great Father what he said.

Mr. Brunot said: "Do the Cheyennes agree to Little Raven's words? Does Medicine Arrow agree? What does Medicine Arrow say?"

MEDICINE ARROW: "His father always loved the white man. He was raised from his childhood to love the white man. He was brought up all his life holding the white man by the hand. But the white man, overrunning his country, made trouble. Only a short time ago, white men at Medicine Bluffs—*white men*—took his horses; and only lately, up at the north, the white men had destroyed a village of his people. But notwithstanding all this, we have made peace this day. Whatever words the Arapaho has said, the Cheyenne takes them for his own. I am chief of all the Cheyennes, but more than half my people are in the north. I think they will all come in, and I will try to get them to come in and be at peace. They will all come some time. When all come, they may want some changes in the reservation. Some of his people were in prison; he wanted us to intercede for them. He also said that now, having made a lasting peace, he wanted the right to trade for ammunition. They had very little, and they wanted to make their fall hunt soon. The commissioners replied, in regard to the prisoners they had nothing to say, but would carry the words to the Great Father. As to the ammunition, Colonel Nelson said they could not have it.

"He (Medicine Arrow) said they were now ready to go with the Arapahoes. They did not come in as soon as the Arapahoes, but as soon as he was sent for he came to Colonel Nelson, and it seemed strange that as soon as the Cheyennes came in the rations were changed. He wanted the commissioners to ask the department to give them coffee and sugar."

Mr. Dodge said: "Brother of the Arapaho, and Cheyennes, we, the commissioners from the President, the Great Father, have come this long journey to see you and to let you know that the good white people love the Indians and want to do them good. We have come to see you and take you by the hand and say good words to you. We know there are some bad white men who have come among you and have cheated you and made you think the white man is your enemy. We want you to look at your present position and see that the white man is inclosing and surrounding you, and that railroads will be built through the country and will soon drive away the buffalo, and soon you will have nothing to depend on. We want you now to decide to settle down in one place, and each to select your home, cultivate the land, and learn to support yourselves, and become part of the American people, and children of the Great Father. There are a great many people east who love the Indians and want to do them good. They wish to save the Indian from ruin. They remember that many moons ago the red man lived where the white man now lives, but they are gone. The great tribes called the Narragansetts, Mohicans, Mohawks, Stockbridges, the Delawares, the Oneidas, Senecas, and Tuscaroras have passed away before the white man, while the Cherokees, Choctaws, and Creeks, who have gone on reservations, have lived and prospered. Now we want you to begin to live like the white men. Cultivate your land, and we will send good men to teach your children to work, to read and write; and then they will grow up able to support themselves after the buffalo has gone. You must not drink whisky if you want to do well. We are glad to see you here today, and hope all will be peace."

Mr. Brunot said that hereafter the Cheyennes and Arapahoes must not regard the stories of bad white men, who come to them with evil reports. They must go to Colonel Nelson, or the commander of the post, or their agent, and they will always tell them the truth.

The commissioners invited Colonel Nelson to speak if he desired to do so.

Little Raven then said his young men wanted to go against their enemies, the Utes, in a few days. Would Colonel Nelson give them a paper, so that when their young men went to war against their enemies they could show it, so as not to get into trouble with the whites.

Colonel Nelson replied, that they must be at peace with all men while they were under the United States protection; the United States will not allow them to go to war with any one, and will not allow any one to molest them.

Medicine Arrow spoke: "It is a poor rule that will not work both ways. Why do your soldiers fight our Cheyennes in the north?"

Colonel Nelson said: "Because they fight our soldiers. If they will submit, as you have done, our soldiers will not fight them."

Medicine Arrow said: "If the Washington Father's commissioners will promise protection and peace to them, I will bring all the northern Cheyennes to this place to give themselves up to the United States authorities, with the lodges, women and children."

Whereupon the commissioners immediately assented to the proposal, and the following paper was at once drawn up and signed, and a copy given to Medicine Arrow:

"CAMP SUPPLY, *August* 10, 1869.

"Whereas, Medicine Arrow, chief of the Cheyennes, has, in the presence of the committee of United States special Indian commission, Colonel Nelson, and the officers of the garrison, and of all the chiefs of the southern Cheyennes and Arapahoes, pledged himself that if the commissioners would promise protection and peace to them he will bring all the northern Cheyennes to this place to give themselves up to the United States authorities forthwith, with their lodges, women, and children:

Now, therefore, the undersigned, commissioners and officers in behalf of the United States, promise the said north Cheyennes the protection of the United States upon the Arapaho and Cheyenne reservation, as soon as they shall comply with the said pledge and place themselves under the protection of the United States.

"FELIX R. BRUNOT,
"NATHAN BISHOP,
"WM. E. DODGE,
"*Commissioners.*
"A. D. NELSON,
"*Brevet Colonel United States Army.*"

From information received at Camp Supply, the committee deemed it important that the issue of coffee and sugar, as a part of the Indian ration, should be resumed, and advised the department accordingly by letter, August 10. The very low estimate they placed on the corn ration seemed to make it expedient that flour, rice, or soap should be substituted in its stead.

In the same communication the belief was expressed that "the reservation marked upon the map as being that defined in the treaty is in many respects unfit for the Cheyennes and Arapahoes. They are willing to remain upon the North Fork of the Canadian River, eastward of Camp Supply. This seems to be a good country, capable of cultivation, and we are of the opinion that it would be unwise to attempt to force them from it." It is proper here to give some reasons for this conclusion.

The history of these Indians, since first brought into treaty stipulations with the United States, is one of almost unmitigated wrongs endured. In peace, they have been the frequent victims of murderers and marauders, and the constant prey of traders and agents. In war, their own barbarities have, on some occasions, been more than emulated by their white enemies. The simple narration of their story would compel, from mere feelings of commiseration, the most generous treatment on the part of the government, and it would be seen that no amount of generosity now practicable would be sufficient to make just amends for the past. We do not propose to tell the story further than is involved in a mere business statement of the land transactions between the parties.

In 1851, September 17, a treaty was concluded which, while it did not deprive the Indians of the right of transit and hunting over any other land claimed by them, confirmed their title to the country within the following boundaries, viz: "Commencing at the Red Buttes where the road leaves the North Fork of the Platte River; thence up the North Fork of the Platte River to its source; thence along the main ridge of the Rocky Mountains to the head waters of the Arkansas River; thence down the Arkansas River to the crossing of the Santa Fé road; thence in a northwesterly direction to the Forks of the Platte River; thence up the Platte River to the place of beginning." Within these lines is included the largest and most valuable part of Colorado, a portion of Dakota and Nebraska, and the western part of Kansas, equal in all to about one hundred thousand square miles. In consideration of their abandonment of all title to other lands, except their hunting, fishing, and transit

rights, and consent given to the United States to establish roads and military posts, the United States bound themselves "to protect the aforesaid Indian nations against the commission of all depredations by the people of the United States after the ratification of this treaty." They also further agreed to pay to the Arapahoes and Cheyennes the sum of fifty thousand dollars per annum for the term of fifty years.

After the Indians had signed the treaty, the United States Senate reduced the term for which the payment was to be made from fifty to ten years. To this change the Indians never gave their assent; nevertheless, with the change, the treaty was proclaimed and assumed to be operative by both parties. No one has ever pretended to aver that the Indians broke the treaty, nor, on the other hand, do we find anything on record to show that the United States ever seriously attempted to comply with their agreement to protect said Indians against the commission of "all depredations by the people of the United States." The wonderful influx of population into Colorado, and the subsequent events, indicates the extent of protection afforded. The white man, in his greed for gain, robbed them of their homes and hunting grounds, and when he dared to complain, found justification only in the heartless and brutal maxim that "the Indian has no rights which the white man is bound to respect," a sentiment in which the government quietly acquiesced."

In 1861, the United States having utterly failed to carry into effect the stipulations of the existing treaty, the Indians were induced, on the 18th of February, to make another, which designated their lands as follows, viz: "Beginning at the mouth of the Sandy Fork of the Arkansas River, and extending westwardly along said river to the mouth of Purgatory River; thence along up the west bank of Purgatory River to the northern boundary of the Territory of New Mexico; thence west along said boundary to a point where a line drawn due south from a point on the Arkansas River, five miles east of the Huerfano River, would intersect said northern boundary of New Mexico; thence due north from that point on said boundary to the Sandy Fork at the place of beginning."

It will be seen that by the new treaty the Indians yielded their right to the immense territory before confirmed to them, and accepted a comparatively small district in the southern part of Colorado. In lieu of the lands conceded, the United States agreed to pay the two tribes $60,000 per annum for fifteen years, and to break up and fence lands, build houses for the chiefs, stock the farms with horses, cattle, &c., and supply agricultural implements, erect mills, and maintain engineers, millers, farmers and mechanics among them, and to protect them "in the quiet and peaceable possession" of their reservation.

The savages, it is alleged, maintained inviolate their part of this treaty also, and in 1864 the government had commenced some of the permanent improvements promised. In April of that year, an officer of the United States, in command of forty men, attempted to disarm a party of Cheyennes, supposed to have stolen horses, and whom he had "invited forward to talk with him." (See report of peace commission.) This naturally brought on a fight between the parties. The small portion of Colorado still occupied by the Indians was too much for the cupidity of the inhabitants of the Territory, and they seized with avidity upon the pretext of this affair to set about their expulsion or extermination. For the honor of humanity, it would be well could the record of their deeds in this behalf be blotted out. The entire history of Indian warfare furnishes no more black and damning episode than the massacre of Sand Creek.

After the expenditure of $30,000,000 in the prosecution of a war which, in the language of the late peace commission, was "dishonorable to the nation, and disgraceful to those who originated it," a treaty of peace was concluded at the camp on the Little Arkansas, October 14, 1865.

This treaty deprived them of the remainder of their Colorado possessions, and designated for their occupancy a district of country bounded as follows, viz: "Commencing at the mouth of Red Creek, or the Red Fork of the Arkansas River; thence up said creek or fork to its source; thence westwardly to a point on the Cimarron River, opposite the mouth of Buffalo Creek; thence due north to the Arkansas; thence down the same to the beginning, shall be, and is hereby, set apart for the absolute use and undisturbed occupation of the tribes who are parties to this treaty." The United States also stipulated to expend annually, for the benefit of the Indians during forty years, a sum equal to $40 per capita; and until removed to their new home, they were "expressly permitted to reside upon and range at pleasure throughout the unsettled portions of the country they claim as originally theirs, between the Arkansas and Platte Rivers." Article IX provided for the payment of all arrears accrued under former treaties. When the treaty went before the Senate for ratification, that body altered Article IX to read, "upon the ratification of this treaty all former treaties are hereby abrogated," and added further a proviso, that "no part of the reservation shall be within the State of Kansas," or upon "any reserve belonging to any other Indian tribe or tribes, without their consent." The largest and best part of the reservation was "within the limits of Kansas," and the remainder within the reserve long before granted, and "belonging to" the Cherokees. Thus, by the process of two treaties, between the civilized and the savage, the strong and the weak, the Arapahoes and Cheyennes were stripped of their magnificent possessions, larger than the States of Pennsylvania, New York, and New Jersey, and left without a foot of land they could call their home. They had still left to them the hunting and "roaming" privilege, between the Arkansas and the Platte Rivers. The sequel shows that even that was considered too much for them.

The breaking out of the Sioux war of 1866 in Minnesota was made the occasion for suspicion that the Cheyennes and Arapahoes intended war also, and that suspicion was made the opportunity for driving them from their hunting grounds, where their presence was supposed to be "calculated to bring about collisions with the whites."

For the details of the origin of the war, and the manner in which it was conducted, we respectfully refer to the report of the peace commission in January, 1868.

On the 28th of October, 1867, the treaty of Medicine Lodge Creek was concluded by the peace commission, and is now in force. It designated the reservation by the following boundaries, viz: "Commencing at a point where the Arkansas River crosses the thirty-seventh parallel of north latitude; thence west on said parallel—the said line being the southern boundary of Kansas—to Cimarron River (sometimes called the Red Fork of the Arkansas River;) thence down said Cimarron River in the middle of the main channel thereof to the place of beginning." The country within these limits contains but little arable land, so almost destitute of timber, and has very little permanent fresh water. The numerous small streams of the map, it is said, are mostly either salt or such as usually dry up in the summer season. On the east it is joined by the Osages, the hereditary enemies of the Cheyennes, and the loca-

tion chosen for the agency is so near Kansas on the north as to render too easy the predatory excursions of both Indians and white men over their respective borders. The Indians themselves also urge these objections to the reservation, and claim that they supposed when they signed the treaty, that their country extended to the main Canadian, and consequently included the North Fork. When they arrived at this point—as the officers supposed on their way to the reservation—they refused to go further, saying this river was on their reservation. Little Raven and Medicine Arrow, the chiefs, both assert that they never, until it was made known to them during the present summer, understood rightly the real bounds of their reservation. The mistake seems to have originated in the different names given to the streams by the whites and Indians respectively. The latter call the Canadian "Red Fork," or "Red River," and were misled in the confusion of names, or the defect of interpretation. (See Appendix B.) To attempt to force the Indians to the reservation will, in all probability, result in driving them back to the plains again, while, on the other hand, consent to their occupancy of the banks of the Canadian will, we believe, greatly contribute to the perpetuation of peace and the success of the proposed measures for their civilization.

The general provisions of the treaty of Medicine Lodge Creek give evidence of a wise and generous solicitude on the part of its framers to protect the Indians and secure their advancement in civilization, as well as to provide the means for their subsistence during the process, and it is important for economic reasons, in addition to those of justice and humanity, that the expenditures shall be made in a country which will give the best promise of a successful result.

We earnestly recommend, therefore, that Congress be asked early in the coming session for such legislation as may be necessary to secure the permanent settlement of the Arapahoes and Cheyennes upon the North Canadian River. The agency and fort should be located some fifty or sixty miles further down the North Fork than Camp Supply. There are several points in that vicinity which we visited and think well suited to the purpose, and in making the selection some reference should be had to the convenience of a road, via the new fort, from Fort Harker to Fort Hill. We suggest, also, for the consideration of your department, that the actual ownership of very large districts of country by the Indians is not expedient, and if, as is probable, the Arapahoes and Cheyennes are disposed to cede their right to their present reservatian in exchange for the country they desire to have, such an arrangement should be made. The country ceded will form a useful barrier to the nearer approach of the white settlers, and possibly some portion of it may hereafter be found suitable for the occupation of a smaller tribe.

While the history of the Cheyenne treaties must convince every one interested in the subject that the United States, by their own acts, owe to these Indians at least the degree of justice we have recommended, it also forcibly illustrates the injudiciousness and iniquity of the treaty system as heretofore practiced. In its notable features it does not differ materially from the history of other tribes. The United States first creates the fiction that a few thousand savages stand in the position of equality as to capacity, power, and right of negotiation with a great civilized nation. They next proceed to impress upon the savages, with all the forms of treaty and the solemnity of parchment, signatures, and seals, the preposterous idea that they are the owners in fee of the fabulous tracts of country over which their nomadic habits have led them or their ancestors to roam. The title being thus settled, they purchase

and promise payment for a portion of territory, and further bind themselves in the most solemn manner to protect and defend the Indians in the possession of some immense remainder defined by boundaries in the treaty; thus becoming, as it were, *particeps criminis* with the savages in resisting the "encroachments" of civilization and the progressive movement of the age. Having entered into this last-named impracticable obligation, the fact of its non-performance becomes the occasion of disgraceful and expensive war to subdue their victims to the point of submission to another treaty. And so the tragedy of war and the farce of treaty have been enacted again and again, each time with increasing shame to the nation.

The Indians at Camp Supply seem to be well disposed. The chiefs understand the situation, and will endeavor to keep their young men in the right path. Deprived of their accustomed mode of living by the chase, they are dependent upon the government for their daily subsistence; and unless the pangs of starvation shall at some time drive them to madness, it is believed that they will, if permitted to do so, remain permanently at peace. To suppose that there are not horse thieves, rioters, and murderers among them, who will with occasion ply their vocation, would be to count upon a degree of virtue hardly to be found in an equal number of white men taken indiscriminately anywhere on the border.

There are also among the Indians, as among the whites, those who will desire and endeavor to bring on war; but it is confidently hoped that the time is gone by when the acts of a few individuals, however heinous they may be, could be deemed to warrant the involvement of the nation in a costly and dishonorable war. At Camp Supply the committee had the pleasure to meet with John Butler and Achilles Pugh, who had been sent out by the Society of Friends to visit the agents lately appointed from their body. They were also present at the council we held at Medicine Bluff. They corroborate our favorable opinion of the operation of the new policy.

Leaving Camp Supply on the morning of the 11th, we arrived at Medicine Bluff, or Fort Sill, 205 miles distant, on the 19th instant. The country through which we passed, with the exception of sixty-five miles along the North Fork of the Canadian, twenty miles at the end of the journey, and a small district near Fort Cobb, is of the same general character as that north of Camp Supply, viz., extensive plains and rolling or broken prairies, chiefly covered with buffalo grass and quite destitute of timber, save where occasional streams are scantily margined with scrubby trees. There is nothing to invite settlement, and, except in small isolated patches on some of the lesser streams, nothing which promises the possibility of successful cultivation. The larger streams are usually margined for a width of several miles by sand hills. We are informed that the character of the country lying west of our route is still more barren, and this feature we deem to be an important advantage to the Indian occupation of the other parts of the territory, as precluding the probability that it will ever become a thoroughfare for the white people to reach regions beyond. The country around Fort Sill is beautiful; well watered and covered with luxuriant vegetation, and the timber along the streams is more abundant and of a better quality than we saw anywhere else on our route in the territory. In salubrity the region compares favorably with most other parts of the western country. The location of the new fort, the erection of which has been commenced, is believed to be the best possible selection, and there are points in the vicinity equally well adapted for the agency. (See Appendix B.) An

agency building and store-house have already been erected on a farm near the fort. About seventy acres of corn had been planted, which produced an abundant crop, and fifteen hundred acres of ground have been broken up in different parts of the reservation, which it is proposed to plant during the fall and coming spring. None of the promised houses have yet been erected for the Indian chiefs.

The tribes belonging to the agency are the Kiowa, Comanche, Apache, Wichita, Waco, Towacaroe, Keechi, Caddo, and Anadaghco. The Kiowas, Comanches, and Apaches are confederated, and the others named are remnants of tribes affiliated with the Wichitas.

The camp of the Kiowas and Comanches is at Cache Creek, some fifteen miles from the agency. The Wichitas and others are located about thirty miles distant, where they are cultivating small patches of corn and "trying to walk in the white man's road." We were informed that several of the Kiowa and Comanche chiefs also had raised creditable patches of corn. One of the latter applied to the commissioners for the premium *promised* by the government for the best crop. Such premiums are provided for in their treaty, and can only effect their intended purpose if paid promptly when earned.

The best crop was raised by a Comanche chief, who it is said had never been at a fort or Indian agency until last spring.

The agent, Laurie Tatum, seems to be gaining the confidence of the Indians, and bids fair by his energy and honest spirit to demonstrate the wisdom of the so-called Quaker policy. He is himself hopeful in regard to the future of Indians.

On Friday, August 20, notice having been given to the chiefs by Agent Tatum, we met them in council at the agency.

The principal chiefs present were, of the Kiowas, Santanta, (or White Bear;) Ta-ne-on-koe, (Kicking Bird;) To-han-san, (Little Mountain;) Cor-pe-ah, (Raven Lance;) Sy-tem-year, (Stumbling Bear;) Mah-yet-tem, (Woman's Heart;) Al-koe, (Timbered Mountain.) Comanches, of the Pe-na-teth-ca or Honey-eater band, Es-sa-hab-et, (Milky way;) Es-sa-too-yet, or Grey Leggins; Yam-hi-re-coe, or Root digger band; Boo-e-wa-too-yah, (Iron Mountain;) Tip-pe-nah-bor, (Painted Lips;) Hoe-we-oh, (Gap in the woods;) No-co-nie, or Wanderer band; To-ha-yer-qua-hip, (Horse back;) Que-na-hea-vey, (The Eagle;) Co-o-cho-teth-ca, or Buffalo-eater band; Mow-way, (Shaking Head;) Pat-ro-o-kome, (He Bear;) Fitch-ah-ku-na, or Lewet band; Kut-squi-ip, (Chewer.) Wacoes, Auch-tay-tu-dus, (Buffalo good,) chief. Wichitas, E-sad-a-wa, (Stingy,) chief. Dewe, chief of the Tawacarroes, and the second chief of the Wichitas and others. An account of the council, and the speeches of the chiefs was transmitted to General Parker on the 21st, as follows:

FORT SILL, I. T., *August* 21, 1869.

DEAR SIR: In behalf of the committee of the United States special commission now visiting the Indian Territory, I wrote to you from Camp Supply, on 10th instant, inclosing minutes of the council held with the Arapahoes and Cheyennes, recommending the issue of coffee and sugar rations to be resumed, and, in reply to your letter of — July, expressing the committee's approval of your change in the articles proposed to be purchased for the Arapahoes and Cheyennes.

The committee reached this place on the morning of the 19th, and on the evening of the 20th held council with the Comanches, Kiowas, Apaches, Wichitas, Wacoes, Caddoes, and Tawacarroes, who were represented by their principal chiefs. A brief of the conference will be prepared by Mr. Findlay, secretary, and forwarded with this letter.

The committee instructs me to urge upon the department the importance of immediately resuming the issue of coffee and sugar rations to these Indians. This part of the ration is more highly valued by them than anything else, and will be more effective in holding them here in peace than any other measure which the government can adopt.

There is much reason to believe that the Kiowas and Comanches, in part, will again go to the plains if this measure is not adopted at an early day, and that the sugar and coffee will certainly hold them. The committee also approve fully of the change of blankets and the drillings in the proposed purchases, in lieu of stockings, &c., the latter article being utterly useless to the Indian at present.

We also recommend that for a part of the coats, and *all the pants* proposed to be purchased, there should be substituted a good article of saved list cloth for leggins, (blue-fast colors,) and some cooking utensils, such as wrought-iron frying pans, iron-tinned cups, Dutch ovens, or skillets, kettles, &c.

We cannot too strongly urge the early purchase and shipment of the goods for these Indians at the earliest possible day, and also, that a special agent should be sent in charge, and the transportation from the railroad secured through the army Quartermaster's Department, and not by the ox train as heretofore.

The corn meal rations is entirely useless to the Indians and ought to be discontinued, even if a good article could be had; they care nothing for it. As it is, they either throw it away, feed it to their ponies, or return it to the contractors for a trifle, to be re-supplied to the government and again issued, &c.

Respectfully commending these subjects to your earnest and immediate attention,

I am, very respectfully, your obedient servant,

FELIX R. BRUNOT, *Chairman.*

Hon E. S. PARKER,
Commissioner of Indian Affairs.

Report of a talk at the Kiowa and Comanche agency near Fort Sill, Indian Territory, between the committee of United States special Indian commission and the chiefs and headmen of the Kiowas, Comanches, Apaches, Wichitas, Wacos, and other small bands, August 20, 1869, in presence of Major General Grierson, commanding at Fort Sill, and L. Tatum, esq., United States Indian agent.

General Grierson introduced the commissioners by informing the assembled chiefs and headmen, that these were the commissioners from Washington, for whose coming they had been anxiously looking. They were men specially selected by the President to visit them and make him a report of the true condition of things among them. He had sent these gentlemen, because he could rely on them, and on the report they would make. They had not come for money, which they did not need, but had come to try to benefit their own people and to do good to the Indians. He advised the Indians to listen well to what the commissioners would say to them, and assured them that the commissioners would faithfully report to the President what they (the Indians) should say. Mr. Brunot, as chairman of the committee, then stated that when the white people held a great council they always asked the great God and creator of all men to give them wisdom, and incline their hearts to speak the truth. Mr. Dodge then opened the council with a short prayer, the chiefs rising and standing respectfully.

Mr. BRUNOT then said that the commissioners had been sent by the great father at Washington to inquire into the condition of things in the Indian country, and to hear what the Indians had to say, and report all they could learn to the Great Father, in order that he might know what was best to be done for the benefit of both whites and Indians. He urged strongly on the Indians the necessity of their remaining at peace and submitting quietly to the authority of the United States government, and of relying on its good faith and kind intentions toward them, and exhorted the Indians to abandon their wandering and savage habits and learn to live like civilized people, assuring them that the government would assist them in doing this, by aiding them in making houses and fields, planting crops, establishing schools for the training of their children, and would feed them as it was now doing, until they should have time to be able to support themselves, and would also give them clothing and goods, while they continued in the white man's road. He then invited the Indians to speak and said the commissioners would carry their words to the Great Father.

ESSE-HA-HABIT, of the Pen-e-lath-cah band of Comanches, first spoke. He said: "To day my heart feels glad. I have long heard of your coming, and to-day I see you and hear your words, and hope now all will be straight. I am not an old man, but in the prime of life. I suppose you are great captains, and what you say is good. I want to walk according to your advice. I have been working with General Grierson and our agent trying to do what is good for my people. You can see now how we live, also the Wichitas and Caddoes, and can see that we are some way on the white man's road. But though I have been walking on this road some years I have not seen a house on it yet, though we were promised that some should be built for us; we are trying to do what we were told to do, but the promises made to us have not been fulfilled. I think those who promise and do not fulfill their promises are not much captains. There are

some white men who have lived among us for a long while and been of benefit to us; we are desirous that they should continue with us.

SAN-TAN-TA, Kiowa Chief, said: "To-day we meet the commissioners from Washington, and our hearts are glad; all our women and children rejoiced when they knew you had come. We have heard your words to-day, and are glad of them. We have tried the white man's road and found it hard; we find nothing on it but a little corn, which hurts our teeth; no sugar; no coffee. But we want to walk in the white man's road. We want to have guns, breech-loading carbines, ammunition and caps. These are part of the white man's road, and yet you want us to go back to making arrow-heads, which are used only by bad, foolish Indians, and have always been a mark of what was barbarous and evil. We want to have civilized weapons to hunt with. You want us to go back to the savage ones. There are five tribes that we consider our brothers, the Comanches, Cheyennes, Arapahoes, Wichitas, and Caddoes. All this country always belonged to us, all the way to the Arkansas, with all that is on it. But the white people have undertaken to divide it out to suit themselves. For some years, (it seems to me,) the great business of the whites has been to divide and apportion lands. I do not know that my heart feels good about this business. You say you come to do us good, and that the United States government wants to do us good. I hope this is so, and that they will show their liberality by paying us well for the land they have taken. As to the land that is left, (this reservation,) we love it and all the hills, woods and streams on it, and will never part with any of it. I have said this, not because I am angry, but because I wanted to tell you truly what is in my mind.

"Last winter, Lone Wolf and I were arrested by General Sheridan and kept prisoners. We were released and thought we should have some compensation, but have got nothing. Others of our people were carried far away, as prisoners. They are released now, but are very poor, and received no compensation.

"The commissioners who made the treaty at Medicine Bluffs, proved that they came from Washington, and were chiefs, by giving us presents. I hope you will give us the same evidence that you are chiefs."

BUFFALO GOOD, Waco chief, said: "I am glad to see my brothers. The Washington has sent you a long way to see the red men. The Good Spirit is looking into our hearts, and I hope you will do what you say. You can see how poor the Indians are; many chiefs have come from Washington, but we are all poorer now than when we first saw them. When my people first made peace with the whites, we lived in Texas, and had a reservation on the Brazos. Then the agents and those who had business with us were Texas people, and all their promises were kept; since we left there we have been badly treated. We have been on the white man's road a long while; have always been friendly, and willing to listen to what you say to us. At first, the agents kept their promises to us, but they grew worse and worse, till we believe now they tell us nothing but lies. Our first agent (Major Neighbors) was the best one we ever had. All the land around here belonged to us; our fathers lived and died here. Right where this house stands, some of our chiefs are buried. This is truth. The Great Spirit knows what I say, and would bring some judgment on me if I spoke falsely, as he did on one of our agents, who told so many lies. We have a good country, and get poor on it. When the Good Spirit gave us the country, he gave us corn the same as he did to the white man, but the white man seems to have more sense to make more out of the land; but we have always planted and raised corn, and will continue to do so.

"When we first made a treaty we were promised help to live like white people, to have houses built for us, schools for our children, &c., but we have not got any of them. I want to see some of them. When we ask our agent for anything he says he has no money. We get nothing but promises. During the war we had to go to Kansas; an agent was sent to us there; when we asked anything, he said he would write to Washington, and that was all we ever got from him. They have taken the traders away from us, so we cannot buy anything. What have I or my people ever done that we should be treated in this way? And you have taken away the ration of beef, as well as the sugar and coffee. You ask the Kiowas and others to settle down, but they will not do it on the ration you give them. Not long ago I asked Superintendent Hoag why something was not done for the Wichitas and Caddoes. He said these commissioners were coming from Washington, who would fix all these things. Now you are come it will be a good time to settle all about the ration, and the annuity goods which have been promised a long time, but have not come yet. These white men (interpreters) have been with us a long time and know these things are true. When we were moved out of Texas we were promised pay for our improvements and stock that was lost, but have never got anything.

"I have said a great deal because you asked us to say what we had to say. You told us in the beginning what you would do; I hope you will do it; I had rather you had promised nothing than for you to promise and not perform."

MAN-O-WA, chief of the Co-cha-tin-ka, or Buffalo band of Comanches, one of the

prisoners taken at Santa Fé, and lately set at liberty at Fort Leavenworth, said: "There are a great many braves and chiefs, both Indians and whites; they are all trying to find one good road; I hope you will succeed. My heart is like a woman's heart. I have little to say. My brother Esse-hah-bit has spoken for us. I hope the houses will be built for him and for us. The country left is not large, but I know it is all we can get. We want to follow Esse-hah-bit's track, and do as he does, and we are ready to listen to General Grierson and the white chiefs, and do what they say."

Mr. DODGE said: "We have come a great way from the east to see you. We are not Indian agents; we live at home and have our own business, but the Great Father sent us to see you. We have not come to make treaties, or to make presents. But the Great Father has heard many stories. There are good Indians and bad ones, good whites and bad ones. We are come to hear what you have to say, and will report it to the Great Father. He and all the good whites want the Indians to do well and to come and live here on their reservations, and they will be protected; but if the young men wander off and go on the war path into Texas or elsewhere they must be punished. The Great Father does not want to give you guns or powder, but wants you to have clothing, food, and farming implements, and help you to raise corn and support yourselves. He will be careful to send you good agents hereafter, who will give you all that is promised. We promise you nothing; we did not come to give you anything, but will carry all your words to the Great Father. He wants you to cultivate your lands, and become a part of this great nation. I advise you not to drink whisky; it has been the ruin of all the Indians who indulge in it, and will be yours if you do not keep away from it."

Mr. BISHOP said: "When the Indians meet white chief in council they always like something good to eat and drink; therefore we are going to give you some sugar and coffee, which you will get to-morrow when you draw your rations. This is given you by the commissioners and is not part of your regular ration. When we go to Washington we will ask that sugar and coffee be sent you for your rations every day. We do not promise you that it will be done, but we will ask for it."

Mr. BRUNOT: "There is one thing I am afraid the chiefs do not understand: Washington is very strong and has many soldiers. He wants you all to stay on your reservation, and if your young men will go into Texas or Kansas, he will send soldiers after them, and they will be killed. We are your friends and don't want this to happen. Some of the Cheyennes have been behaving badly, and some of them have been killed. Their chief has sent for them to come in and stay on their reservation where they will have peace, and we want you to keep on your reservation, and not leave it without permission from our authorities."

Mr. DODGE said: "Mr. Tatum, your agent, has left his family and home to do you good. He is a good man, and we advise you to listen to him. He will tell you the truth and will not bring whisky into your country. Bad white men have given whisky to all the tribes in the east and they have all perished from it; it is bad; keep it away from you."

Some remarks were made by Mr. Tatum, the agent, and by Mr. Pugh, of the Society of Friends, after which the council broke up.

CHAS. FINDLAY,
Secretary to Committee.

It will be seen from the speeches that they are desirous to live in houses and have farms like white men. It is of the greatest importance, and we respectfully urge that houses should promptly be erected for Esee-hah-bit, Mow-wa, and other influential chiefs who have given proofs of their honesty of purpose, so that their example may induce others.

To the Wichitas the promise of aid in the direction of civilization is an old story, and their past history is one which might well paralyze hope in stronger minds than theirs. They are not named in the Medicine Lodge Creek treaty, and, in consequence of the omission, are here, as they seem to think, on sufferance. Their ancestors inhabited the Wichita Mountains, where from time immemorial they were tillers of the soil, as well as hunters and warriors, and around which they claimed dominion over a large district of country. When visited by an officer of the United States in 1834 they were living in thatched huts, cultivating corn, beans, melons, pumpkins, &c., and exchanging the products of their prolific land, and bows and arrows which they manufactured, with the Indians of the plains for mules, horses, and buffalo robes.

They subsequently removed their village to Rush Creek. When the government sent a party of engineers to mark the ninety-eighth parallel, the western boundary of the country given to the Chickasaws, the Wichitas were assured that the Great Father at Washington would pay them for the land he needed, and give them a home and take care of them; whereupon they guided and guarded the party with great kindness. The result disclosed the fact that their village was in the Chickasaw country. Soon after, their chiefs were induced by the United States officers at Fort Arbuckle to visit the Comanches on the plains to solicit the restoration of stolen stock, and to invite them to a peace council to be held with the officers at the Wichita village. The chiefs were successful in their mission; and when a band of six hundred Comanches reached the neighborhood of the village, they were surprised at daybreak by Major Van Dorn, with six companies of cavalry, many of them killed, and all their property taken or destroyed. Major Van Dorn, it is said, had not been apprised of the arrangement. To escape the vengeance of the Comanches for their supposed treachery, the unfortunate Wichitas fled from their homes and became wanderers. In 1854 General (then Captain) R. B. Marcy, with Major Neighbours, a special agent of the government, was sent to the Wichitas with the promise of a permanent home. They were also promised schools, instruction in agriculture, implements, &c., and subsistence until they had become able to subsist themselves. They were accordingly settled on the Brazos River. From thence they were again driven by the Texans, and took refuge in the neighborhood of Fort Arbuckle and old Fort Cobb, where the beginning of the rebellion found them. True to the United States, they once more abandoned their homes, following the troops north into Kansas. After the war was ended, greatly reduced in numbers by starvation and disease, they returned to the vicinity of their old home, Rush Creek. The treaty of Medicine Lodge Creek has given that home and the surrounding country—the bones of their fathers and the bread of their children—to others.

With such experiences in the past, the Wichitas and affiliated bands are greatly disheartened and naturally incredulous as to the good intentions of the government toward them. They are nevertheless submissive and patient. They wish only to live in peace, and be permitted to own the ground they cultivate and occupy. It is believed that an arrangement can readily be made with the Kiowas, Comanches, and Apaches, by which the district the Wichitas occupy may be secured to them; and we recommend that immediate measures be taken to that end. There should be no delay in erecting the long-promised school-house, which is so earnestly desired by them, and in other ways redeeming the broken pledges of the government.

We have been informed that the Wichitas claim a money compensation for the extensive country said to have been owned by them and never ceded, and that the prosecution of their claim is in the hands of parties residing in Washington and elsewhere. However large a sum might be allowed, there is reason to believe but little benefit would accrue to the Indians. Assuming, as we do, that the proper relation between the government and the uncivilized Indian is that of guardian and ward, the government is the only proper custodian of the funds due or belonging to them. Whatever may be allowed to the Wichitas should be invested or held by the government for their proper education and maintenance.

The present relative position of the Wichitas and the Kiowas and Comanches suggests an evil demoralizing to both, which should at once

be corrected. The former being patient and obedient, are neglected and poor, and their lands are taken from them; the latter being wild and troublesome, are made the recipients of the lands. It is rewarding evil and punishing good. The one lives under a sense of the injustice; the other is taught to think war profitable. In dealing both with the tribes and with individuals special pains should be taken to reverse this treatment.

From Fort Sill the committee recommended changes in the Indian ration, as at Camp Supply, and that the transportation of Indian goods be done by the Quartermaster's Department of the army, as tending to secure greater promptness and safety. Until the Indians are fairly settled in their reservations, and have been led to understand and believe in the good intentions of the United States, and that the vacillating policy, which has heretofore excited their contempt, is permanently abandoned, it is important that they should have before their eyes the evidence of the power of the government. Although the probabilities are now that they will remain in peace on the reservation, they are yet in a comparatively unsettled state, and are naturally impulsive and easily excited. There are and will be, necessarily, real or imaginary causes of discontent, such as the refusal of ammunition, impatience with government delays, the punishment of individual trangressors, &c., which the restless or bad spirits among them will greatly exaggerate for the purpose of inducing large bands to go to the plains or upon raiding expeditions. The presence of an adequate military force will greatly strengthen the peace and submission party, and prevent any serious outbreak on, or exodus from, the reservation. For these reasons we recommend that the military force should be increased at both reservations, but especially at Fort Sill. In view of the location of the new military post and agency for the Cheyennes and Arapahoes on the North Fork of the Canadian, and the opening of a new road, via that point, from Fort Harker to Fort Sill, the committee are of the opinion that Fort Dodge should be abandoned. It is probable that there are several more posts upon the railway which are no longer useful. The policy of concentrating the military force upon the reservations, and maintaining a more efficient surveillance, would probably be found better than to distribute them at so many points as now. The necessity of the presence of troops among the Indians is greatly to be regretted, as presenting one of the most serious obstacles in the way of their elevation. The evil cannot be cured, but may be greatly palliated by the enforcement of such regulations as will secure, as nearly as possible, absolute non-intercourse between Indians and soldiers. The personal and moral character of the officers, it is hoped, will continue to be an important consideration in selecting those who shall be located in the Indian country.

In locating agencies they should be not less than eight or ten miles distant from the fort. In employing farmers, mechanics, engineers, &c., and in the licensing of traders, the selection should be made as far as possible from married men, who will be accompanied by their families, and they should be in all cases persons of good moral, religious character.

The regulation of trade with the uncivilized Indians is a subject needing attention, and is surrounded with difficulties. The success of the Hudson's Bay Company in retaining friendly relations and the confidence of the Indians, was in a great degree due to the fact that the articles allowed to be furnished by the traders, as well as their quality and price, were strictly defined, and were permitted to be exchanged only for peltries. (See Appendix C.)

The United States government stands to their incompetent wards in

the relation of parents or guardians to minors, and should protect them against the trade which tempts them, with trinkets and sweetmeats, to part with the clothing, blankets, subsistence, or implements given to them. How far the purchase of mules and horses from the Indians should be permitted, or whether it should be prohibited strictly, is a question of importance. To furnish a market for them upon the reservation would certainly seem to encourage raids for their acquisition. The paramount importance of the enforcement of the laws against the introduction of spirituous liquors, need hardly be urged by the committee. (See Appendix D.) The efforts of Brevet Major General Grierson, commanding Fort Sill, and of Colonel Nelson, at Camp Supply, in this direction, challenge our commendation.

The Indians need to be managed in a kindly and benevolent spirit, yet with firmness and without fear. They should be allowed to gain nothing by threatening or bad conduct, and much by submission. Every treaty obligation of the government should be observed to the letter, and they should be taught that like good faith on their part will be expected and enforced. Patience and moderation are eminently necessary for their successful control.

Brevet Major General Hazen, who had charge of the Kiowas and Comanches under the orders of the War Department, managed the affairs of the agency wisely, and it is hoped that his successor will be furnished with whatever funds may be necessary to carry on his judicious plans for their benefit. The military command of the reservation has been held by Brevet Major General B. H. Grierson. The efficient and discreet manner in which he has performed important duty in collecting and controlling the Indians, and our conviction that he is peculiarly adapted to this command, leads us to express the hope that he will be retained in it. The military headquarters should continue at Fort Sill.

The plan of collecting these Indian tribes into the Indian territory with a view to civilize, educate, christianize, and elevate them to the privileges of citizenship, meets our hearty approval. The location of both reservations is in several particulars the very best that could be found. We look forward to success in the effort to civilize the nomadic tribes with confidence, notwithstanding the many difficulties and obstacles which interpose; but their elevation can only be the result of patient, persevering, and long continued effort. To expect the civilization and christianization of any barbarous people within the term of a few short years, would be to ignore all the facts of history—all the experiences of human nature. Within the term of your administration their condition may be greatly improved, and the foundations laid broadly and firmly of a policy which the newly-awakened sense of justice and humanity in the American people will never permit to be abandoned until it has accomplished the intended result.

The committee left Camp Supply on the 23d, and arrived at Fort Harker on the 4th of September, taking the route through the Arapahoe and Cheyenne reservation, and passing by the location which had been selected for the agency. In passing through, our opinions of the propriety of changing the location were confirmed. Several buildings had been erected under the direction of General Hazen, and a considerable amount of Indian goods stored in anticipation of their coming. There was also a herd of several hundred cattle in readiness for their subsistence. We had already advised Agent Darlington to leave the reservation and remain with the Indians, and we learn that the stores have since been removed.

We desire, in conclusion, to express our obligations personally, as well as officially, to the United States military officers at Fort Leavenworth, Fort Hays, Camp Sully, Fort Sill, and Fort Harker, for many courtesies and attentions.

Respectfully submitted.

FELIX R. BRUNOT, *Chairman.*
NATHAN BISHOP.
WM. E. DODGE.

Appendices to C 1.

A.

In 1819–'20 Colonel Long, of the United States Topographical Engineers, on his return from the exploration of the Missouri River, and the country lying between that stream and the head of the Arkansas, undertook to descend the Red River from its sources. The colonel, in speaking of this in his interesting report, says: "We arrived at a creek, having a westerly course, which we took to be a tributary of the Red River. Having traveled down its valley about two hundred miles we fell in with a party of Indians of the nation of 'Kaskias' or 'Bad Hearts,' who gave us to understand that the stream along which we were traveling was Red River. We accordingly continued our march down the river several hundred miles farther, when, to our no small disappointment, we discovered it was the Canadian of the Arkansas instead of Red River that we had been exploring."

"The Mexicans and Indians, on the borders of Mexico, are in the habit of calling any river, the waters of which have a red appearance, 'Rio Colorado' or Red River, and they have applied this name to the Canadian, in common with several others; and as many of the prairie Indians often visit the Mexicans, and some even speak the Spanish language, it is a natural consequence that they should adopt the same nomenclature for rivers, places, &c. Thus, if a traveller in New Mexico were to inquire for the head of Red River, he would most undoubtedly be directed to the Canadian, and same would also be the case in the adjacent Indian country. These facts will account for the mistake into which Baron Humboldt was led, and it will also account for the error into which Colonel Long and Lieutenant Pike have fallen in regard to the sources of the stream which we call Red River."

B.

The following extract from a report of Brevet Major General B. H. Grierson to headquarters of department of Missouri, made July 14, 1868, describes more fully the location of the fort:

"I am decidedly of the opinion that for the purpose of controlling the Indian tribes inclined to be lawless and troublesome, preventing marauding parties so often visiting northwestern Texas, and of protecting the Chickasaw and Seminole borders, and the peaceable tribes still further west, who are endeavoring to fulfill their obligations to the government, from molestation by the wild bands, a new post to be garrisoned by cavalry should be at once established west of Fort Arbuckle. * * * * * * I gave particular attention to the selection of the best location for such a station.

* * * * * * *

"At a point eight miles north and seventy miles west from Fort Arbuckle, the most practicable route being about seventy-five miles, I found what I considered, on the whole, the best location for a military post in the southwestern portion of the Territory.

"It is a tract of high level prairie land, containing about two hundred acres, situated just at the base of the range of hills which are the eastern extremity of the Wichita Mountains. Mount Scott, the highest peak of the Wichita chain, is seven or eight miles west by north; a perpendicular cliff of trap rock, known by all the Indians as Medicine Bluff, is a mile and a half in the same direction; and immediately west of the plateau, and thirty feet lower in level, are three or four hundred acres of level prairie land. The northern boundary of the plateau is a beautiful pure stream of good size, running in a deep pebbly bed from springs in the mountains north and west of Mount Scott, and skirting the foot of the cliff mentioned, called Medicine Bluff Creek.

"In passing the plateau the stream joins the main Cache Creek, which from the junction flows at the northeast and east sides, there being between the creek and the high ground a meadow of two or three hundred, fully fifty feet lower, but dry, never over

flowed, and of remarkable fertility. To the southward, traversed only by ravines, dry watercourses, and Cache Creek, with its branches, the high prairie extends to the Red River. The water of the creek, than which none could be more pure and healthy, is abundant for the men and animals of a large command. There are also, within a short distance, a number of fine never-failing springs, some having strong mineral properties. Timber suitable for building purposes is not at all abundant anywhere in the southwestern portion of the Territory, but there is more oak of different kinds, cottonwood, walnut, cedar, ash, elm, hackberry, mulberry, and china upon Cache Creek and its branches than anywhere else.

"Excellent stone for building, of several varieties and in unlimited quantities, can be easily quarried within a short distance. Good limestone is also abundant. The grazing in this section surpasses anything I ever saw. The varieties of grass are numerous, and among them are buffalo, mesquite, and gramma grasses, all abundant and especially nutritious. Buffalo, cattle, and horses graze here the year round, keeping in excellent condition. While old Fort Cobb was garrisoned, all the hay used was made here and hauled almost forty miles to that post. The climate is delightful, and can hardly be otherwise than healthy. I examined the country in all directions, and found no standing water or moist bottoms; all is high and dry."

C.

At Camp Supply the price paid for a buffalo robe is from seven to ten cups of sugar, and two to five cups of coffee, according to quality. "Porcupine robes," which is the designation for robes finely ornamented with quills, sometimes command as high as fifteen cups of sugar.

A cup of sugar contains about three-fourths ($\frac{3}{4}$) of a pound. A cup of coffee, half ($\frac{1}{2}$) a pound.

D.

[General Orders No. 5.]

HEADQUARTERS DISTRICT INDIAN TERRITORY,
Camp Wichita, Wichita Mountains, April 1, 1869.

The introduction of spirituous liquors or wine into the Indian country, or the disposal of the same therein, by sale or otherwise, is prohibited by act of Congress.

Officers and enlisted men, as well as all civilians, are hereby notified that the law will hereafter be rigidly enforced within the limits of this command.

Commanding officers of posts, garrisons, and detachments are hereby specially charged with the detection and arrest of all offenders at or in the vicinity of their respective stations. They will at once prefer charges against persons in the military service, and will hold citizens in confinement, subject to orders from these headquarters, or the demand of the proper civil authorities.

Liquor or wines, except for medical purposes, in the hands of the properly authorized persons, will be seized wherever found, and turned over to the nearest medical officer of the army.

By order of Colonel and Brevet Major General B. H. Grierson:

R. H. PRATT,
First Lieutenant Tenth Cavalry, Brevet Captain, A. A. A. G.

C 2.

CHICAGO, *November* 4, 1869.

DEAR SIR: I will attend the meeting called for the 17th, unless something unforeseen should occur to prevent. In regard to my giving you the result of my observation and inquiry while on my recent trip to California, I will simply state a few general conclusions, without going into any details, or at least but a few facts.

First. I think the only correct basis for the government to act upon in dealing with Indians is, that they are simply wards, and not independent sovereignties.

Second. Such a basis fixed, to compass the settlement of all difficul-

ties that exist, or may arise hereafter, the government should fix *permanent* locations for all the tribes, grouping them according to circumstances, in the *southern* territories now occupied by Indians, in which stock-raising and farming can most easily be made successful. This will be the work of years, but should be entered upon at once.

Third. If such a policy is inaugurated, it must be done by large expenditures of money, and the general management of its execution should be in the hands of some one thoroughly competent to deal with Indian character, from a knowledge of it practically, and who has influence with the leading men among at least some principal tribes.

Fourth. The expenditure of money should be made with the end always in view of providing *permanent individual homes*, without which the institutions of civilization or religion can never be established among them. The Indian now thinks that the government is seeking his ruin. He must be made to *feel* that it is seeking to benefit him as a race, by raising him above his present mode of life.

Fifth. The expense of such a course, in my judgment, will not be one-half the amount that a hostile policy would entail, while it would end in making the whole race self-supporting.

Probably all will agree that the rapid development of our western Territories, by which the Indians have been gradually driven from one reservation to another, together with dishonest management, and execution of treaties by bad agents, have caused most of our Indian wars.

Brigham Young stated to me that the Mormons had never had any serious difficulty with the Indians, from the fact that they had always considered it cheaper to feed than to fight them, and had therefore treated them kindly, learning them to cultivate the soil and raise stock.

Colonel Head, the Indian agent for that Territory, in which there are some 25,000 Indians, said to me that he had demonstrated the fact that the Indians could be made to work and support themselves, in a very few years, with the proper kind of treatment.

One tribe of 2,500, with the aid of $5,000, had this season raised $30,000 worth of crops.

Another of 1,500, with $500 aid, had raised $10,000 worth of crops.

Another of 1,000, with $500 aid, had raised $5,000 worth of crops.

Another of 500, with $350 aid, had raised $1,000 worth of crops.

Another had four farms, and with $500 aid had raised $7,000 in crops.

One tribe had five thousand peach trees that they had planted and raised.

All the above results were reached in three years' work by the government.

I am convinced that our commission can do nothing, and it will be worse than useless for them to spend their time, and the government's money, in taking observations, unless active measures are at once taken to concentrate them as tribes, and then individualize them, by making them feel that each one must have a home, and a responsibility of his own.

With great respect, I am yours, very truly,

JOHN V. FARWELL.

Hon. FELIX R. BRUNOT,
President of Indian Commission.

C 3.

Report of the Hon. Vincent Colyer, United States special Indian commissioner, on the Indian tribes and reservations of Eastern Kansas, Indian Territory, Northern Texas, New Mexico, Northeastern Arizona, and Southeastern Colorado, obtained by personal observation and inspection among these tribes during the year 1869.

DEAR SIR: As the facts contained in this report were obtained under the auspices and at the expense of the United States Indian Commission of New York, without cost to the United States government, and previous to the organization of our board of Indian commissioners, and my appointment thereon, it will be necessary, for an intelligent understanding of the present extensive movement on behalf of the Indians, that I shall briefly refer to the doings of that association.

Two years ago we received from Hon. E. D. Morgan, then United States senator from New York, a copy of the report on the condition of our Indian tribes, made by the joint committee of Congress, at its session in 1867. The distribution of this report and its perusal by the Christian philanthropists of our country, led to the formation in the city of New York of the organization referred to. A list of the officers of the commission, appointed at a large public meeting held in the Cooper Institute, on the 18th of October, 1868, and a copy of their first memorial addressed to Congress, will be found in the Appendix A.

In this memorial reference will be found to the kind-hearted action of General Sherman towards the Indians, and our association made earnest effort to have a portion of the Indian appropriations of 1868 and 1869 placed under his supervision.

The United States Senate soon after this appropriated half a million of dollars, to be expended under General Sherman's direction, and the General selected Generals Hazen and Harney, and gave them control over the two great reservations in the southern Indian territory and Northern Dakota, with funds sufficient to commence the experiment of restraining and civilizing the more troublesome tribes of these territories.

As the public generally seemed quite indifferent to the condition of the Indians, and our representatives in Congress, officers of the Indian Bureau, and of our army, gave this as the reason why they were unable to effect any permanent reformation on their behalf, our commission felt it to be their duty to endeavor to remedy this evil.

To this end circular letters containing selections of the more startling facts contained in the congressional report of 1867, at first referred to, and an address to the people, prepared by our president, were published in nearly all the great newspapers of the day, and widely circulated.

Early in January, 1869, the commission received a letter from Major General Hazen, (see Appendix B,) dated in November past, asking that one of our number be sent to examine personally and report upon the condition of the tribes under his care at Camp Wichita, Indian territory.

The commission promptly responded to this, and I was selected for the duty. Our commission having subscribed the necessary funds to defray expenses, with the understanding that I was to receive no pay for my services, and securing from General Grant an order providing me an escort and transportation whenever necessary, (see Appendix C,) in the middle of February I started on my journey.

A heavy snow-storm which met me at Fort Leavenworth, a prolonged interview with Brevet Colonel (now General) G. A. Forsyth, then in the

surgeon's care at that post, suffering acutely from wounds which he had received in his encounter with the Indians on Big Sandy Creek, in September, 1868, and some very loud curses which greeted me as an "Indian peace commissioner" by a Kansas official, reminded me that I was not on a "pleasure excursion."

I first visited the half-civilized tribes along the southeastern border of Kansas—the Sacs and Foxes, Chippewas or Christian Indians, the Senecas, Shawnees, Quapaws and Osages. I wished to see the effects of advancing civilization upon their condition, and to compare them with white people under similar circumstances. Their situation appeared to me deplorable; while in nearly every respect, as to cleanliness of person, decency of appearance, character of their habitation, condition of their fields, fences, out-houses, stock, and crops, they compared favorably with the majority of their white neighbors. There was a sadness of look, a settled melancholy of tone in their manner and words that was as depressing as unmistakable. Under the prevailing impression that it is the Indian's fate to depart, and the white man's destiny to displace him, nearly all these tribes had been induced to sell their lands, either to gigantic railroad corporations—private, yet powerful speculators—or to squatters, who had located themselves on their reservations, without even the pretense of a right. Powerless alike against the one, the other, or all combined, these worthy people, who, under a more Christian, just, and humane treatment, might have been redeemed and made citizens, were once more being driven from the lands assigned them, from their farms and their cabins, and forced to seek new homes in another country, probably to be, at some future day, driven from that country also.

The Osages, who number over four thousand souls, I found to be in a state of almost complete destitution. Their extensive tract of land, containing about eight million acres, nearly one-third of which is as good as any land in Kansas, they had been induced to part with, at a price so low (nineteen cents per acre) that the transaction had become a public scandal.

For some time past the War Department had been feeding them at a cost to the treasury of nearly thirty-four thousand dollars for the winter. (See Appendix D.)

Believing this purchase to have been an outrage, and the ratification of the treaty confirming it, by the United States Senate, would be a public calamity, I sent a telegram east, which was widely published in the associated press, calling general attention to its unfair character, evil effects, and the starving condition of the Osages.

Our executive committee in New York promptly followed up this notice by a petition to the Senate, which will be found in the Appendix marked E, remonstrating against the passage of the treaty.

That the Osages, who are a warlike tribe, and less civilized than some of the tribes near them, should have remained peaceful, under their ill treatment and poverty, speaks volumes for their general good character. It is a dangerous condition of things, however, and at any moment we may hear of robberies, and their attendant evil fruits, of murder and devastation in their country. (See Appendix E, No. 1.)

THE CHEROKEES, CREEKS, SEMINOLES, CHICKASAWS, AND CHOCTAWS.

These nations so nearly resemble each other, that I include them in one group. They are by far the more civilized of all the tribes in the southern Indian territory. They owe their civilization to the justice

and humanity of the United States government, and pre-eminently to the missionaries, who have most efficiently and faithfully labored among them for the past half century. These missionaries have been supported by the liberal contributions of the Christian people of the States. With the exception of the excellent mission among the Osages, Mr. Schoenmaker's, which is Roman Catholic, they are all Protestant missions. Presbyterian, Moravian, Baptist, Methodist, Episcopalian, have all united in the good work.

THE CHEROKEES—BRIEF HISTORY.

This tribe originally inhabited the southwestern portion of Virginia, and extended into South Carolina, as far as the Atlantic Ocean. By some it is supposed that Powhatan, the father of Pocahontas, was a Cherokee, upon the general assumption that we have no record of any other tribe thereabout. Bancroft speaks of them as the "mountaineers of America."

The first record which we have of an effort to civilize them was by Rev. Mr. Blackburn, an independent missionary who acted upon his own volition. This was about 1808.

The first systematic effort was made by the Moravians of Salem, North Carolina, who in 1818 established schools at a station called Spring Place, then in the old Cherokee country, now in the State of Georgia, under the charge of the Rev. Mr. Gambold. The Moravians of the same branch of the church continued their work unto this day; the Rev. James Mack being their efficient and faithful representative at a station of the same name, Spring Place, in their present locality west of Arkansas.

The American Board of Commissioners for Foreign Missions, the Baptist Home Union, and the Methodist Episcopal, about 1819, commenced their work among the Cherokees, and as early as 1807 some of the Cherokees came west and settled on the St. Francis River, in Arkansas, a short distance above Memphis; from there they came to the Arkansas River, near Dardanelle.

The first treaty of which we have record, acknowledging on the part of our people the rights of the Cherokee Indians to these lands, dates as far back as 1783, under the confederation, and secured to the Indians all that extensive tract of land lying within the limits of the present States of Georgia, Alabama, North Carolina, and Tennessee, guaranteed them protection, and accepted their allegiance to our government.

The first treaty recognizing the rights of that portion of the tribe which had settled on the Arkansas River was made in 1817, and foreshadowed the policy of the removal of the others east of the Mississippi.

The western Cherokees, in 1828, exchanged the country about Dardanelle in Arkansas for the extensive country they now occupy west of that State.

The Eastern Cherokees early experienced the oppressive power of their white neighbors. Before they were sufficiently civilized to cope with them, they were overrun, the State of Georgia distributed their lands by lot to the white citizens in 1835, and these citizens immediately entered into and took possession of their houses, farms, &c. The house of the late John Ross, who was for many years the honored and most able chief of this nation, was thus appropriated, and on his return from a mission in behalf of his people, he found himself a tolerated intruder in his own house and on his own bed. The believers in retributive history, in verification of their theory, point to the fact that General Sherman has since "marched to the sea" over that same tract of country, and the

descendants of the same intruders have been cast out with violence, if not as equally unjust at least quite as irresistible.

In 1835 the treaty removing them to the west of the Mississippi passed the United States Senate by one majority, and notwithstanding the remonstrances of a majority of the tribe, the Cherokees were removed at the point of the bayonet, under General Scott, to the home of the western branch west of the Arkansas, their present location. They have had a written form of government, constitution, laws, &c., since 1828. The tribe numbers about fourteen thousand (14,000,) which includes one thousand (1,000) Delawares now incorporated among them and 1,500 colored people who are citizens. They suffered greatly during the late war, the tribe being fiercely divided, two regiments faithfully standing by the Union, and one going with the rebels. In no part of our country was the war waged with greater destruction of property or loss of life; nearly one-quarter of the people died, either from wounds received in battle, or, as in the case of the women and children, large numbers of whom perished from starvation. On every hand the traveler sees the charred and blackened remains of ruined homesteads; and the swollen graveyards at Neosho, Missouri, Dry Wood Creek near Fort Scott, at the Sacs and Fox agency, Kansas, to which place the people fled for safety, and at Fort Gibson, Cherokee country, tell the sad story.

From this brief sketch of the history of the Cherokees let us now turn to the present condition of these people, and also to that of their neighbors, the Creeks, Chickasaws, and Choctaws.

PRESENT CONDITION OF THE CHEROKEES, ETC.

The present condition of the Cherokees, Choctaws and Creeks, requires in an eminent degree the care of government to prevent not only gross violations of our national faith, but to save them from being overwhelmed and destroyed. In their present country they support themselves by agricultural labors and stock-raising. Many thousand cattle were exported from these nations annually before the war. A considerable number still are, and much larger numbers will be, as soon as the wounds of war are healed.

The lands now reserved for them are no more than sufficient for their support. Any further invasion of them would drive them to starvation or pauperism. Much of the land now held by them is rocky and only suitable for timber or pasturage. Three-fifths of the area of the present Cherokee country is of this kind.

There are two classes of interests threatening the happiness of these wards of the government. First, railroad companies, who, entertaining the hope that the government may despoil these people of their property—or, what is the same thing, take it for a nominal price—expect by the proposal to build a road through their country, to make vast profits out of lands or other property thus seized, on pretext of developing the country. It is well known that there is, at present, more speculation in the West in building roads than in running them. By claiming to develop the country, these corporations are clamorous for the speedy destruction of these Indian governments that stand in the way of their schemes. The other class, a very large one, comprises those who wish to occupy their lands. In the West an immense business has sprung up by which squatters make a living, not by cultivating the soil, but by dealing in inchoate titles. To this class of frontiersmen, an Indian reservation is a God-send. The desire to keep good faith with the Indian has maintained its integrity long enough to give it value. It is then

either seized by some company at a nominal price—say from a few cents to a dollar an acre, and the profits used to build a railroad—or, on the plea of justice to squatters, those who have intruded on it in violation of law and the rights of the Indian are permitted to keep it, sometimes as homesteads, for nothing, or for $1 25 per acre, they realizing by their illegal act from $5 to $10 per acre, selling out to some industrious settler who comes after them, and again pouncing on some coveted reservation, and clamoring to the government for a fresh violation of public faith. (See remonstrance of Cherokee chiefs, Appendix F.)

The avowed policy of the government, so far, has been to keep certain reservations, and among them the Indian territory south of Kansas, intact for the use of the Indians, and to use the more civilized to elevate them by degrees to be self-supporting by new habits of life. In this emergency, it behooves the government to look at the matter candidly. If it is contemplated to let railroad corporations get foothold in the country, which would further interest them in destroying Indian governments that they may find purchasers, or passing a territorial bill under cover of which there will be a lawful or lawless invasion of Indian rights, it would be better at once to dismiss the former plan and frankly say to the Indians that the government of the United States does not intend to keep good faith, and instead of congregating other Indians there, proceed at once to build pauper houses, in which they may be imprisoned and fed, as they cannot be permitted to practice their nomadic life, and it is inexpedient to teach them to be shepherds and agriculturists. Whether it be most humane so to coop up and pauperize them until they gradually die of such misfortunes, or turn loose a few squadrons of cavalry to massacre them, men, women and children, is a problem too nice in its distinctions to be easily determined. One thing is certain, the government cannot entertain both plans, and the policy ought to be determined, as neither whites nor Indians could be expected to improve with such uncertainty hanging over them.

The problem of a purely Indian territorial government requires much care. These Indians are very different in their degrees of civilization. From the Cherokee government, with its complete judicial system, and thirty-two schools in operation, (fifteen more provided for at the late session,) and the Cheyenne nomads who have just been placed in that territory, there is a wide difference. That these unequal elements may be trained to form a harmonious common government in time, and by judicious fostering, is likely, but the statesman who proposes to abolish the only governments that are of any use, and trust to the new experiment before it has had time to develop, only plays into the hands of the land speculators, individual and corporate, who hunger and thirst for the destruction of the existing governments, and will make haste to pronounce its successor a failure.

It is understood that the Indians are willing that a large portion of the proceeds of their lands be employed to build roads through their respective countries. Each State demands jealously, and has conceded to it, the right to build its own roads. Why should these Indian governments be turned over to the tender mercies of outside corporations, not amenable to them, and directly interested in their destruction?

Nor can it be forgotten that the integrity of the lands menaced by these movements are guaranteed by the national honor. Washington, and the fathers of the government, gave the Indians the assurance that the government of the United States would make their elevation its care. When the Creeks and Cherokees were ruthlessly driven from Georgia, a large portion of the consideration they received for their old

homes was the guarantee that their new titles being from the United States could never be invaded. These solemn guarantees are to-day threatened. Are the only Indians who can aid in raising the others, to be driven from their homes as vagabonds, or is the experiment of Indian civilization to be developed until this people are fully prepared for the battle of life?

The war, in its dreadful ravages among them, has done great good to the Cherokees. It has killed the old factions and broken down the middle wall of partition between the half-breeds and full-bloods. All of them now see they must be united, or the Cherokee nation goes to the wall. The half-breeds are looking more affectionately upon the full-bloods as the proper field of labor for their most devoted efforts; and both factions are now so poor that there is nothing for the one to be envious of in the other. Even the old animosities of "North and South" have to be abandoned, and a common adversity has made them common friends.

They have a glorious heritage:

1. In a good name, earned by an unselfish, heroic life in the past.
2. In the advantage which that reputation gives them in placing them at the head, or nearly so, of all the Indian tribes of America; and,
3. In natural resources of soil, climate, and geographical position.

Their country is superior; agreeably diversified with hill and plain, well wooded and watered; coal, iron, and fertilizers of the soil near at hand; mild and temperate climate; sheltered from the colder north winds by their hills, and refreshed against the hot air of the south by the many springs and streams which water the valleys, and located on a line where, very soon, many railroads must meet, their situation is most hopeful.

GENERAL APPEARANCE OF THE CHEROKEE COUNTRY AND ITS RESOURCES.

I was quite weather-bound at Fort Gibson for a few days, (March 10, 1869.) The streams were all up and impassable. The rain cleared off with a great wind-storm from the northwest. They are subject to these tornadoes in this country; sometimes they sweep everything before them; a man can only retain his position by assuming the horizontal, and in many places I have observed prostrate trees of large size. That night the wind made the solid log-cabin in which I slept quiver like a tent. I saw but one reasonably tall frame building thereabouts, and I should think it unsafe. I suppose it is the broad prairies surrounding them which gives the wind unobstructed sway. Pecan nuts are quite plentiful; they grow on trees large as, and similar to, our hickory. The meat of the nut is very similar in flavor, though the shell is thinner and more tender; the thin inner shell contains a large amount of tannin, and has to be avoided in eating, on account of its peculiarly pungent flavor. The Cherokees being anxious to discourage the destruction of this tree, which is popular for its tough, close-grained wood, have ordered a fine of five dollars against any one who cuts a tree down. The pecan flourishes best further south, in Texas.

Another tree which is highly prized just now is the Osage Orange. This is used most extensively on the prairies for hedge or fence making. It is grown from the seed, which is about the size of a muskmelon seed. It runs up rank and straggling, with many small branches, armed with thorns. It is somewhat similar to the hawthorn, which also abounds here, though the Osage Orange is larger, tougher, and stronger. It will turn the largest cattle, and can be made to grow so close that rabbits

cannot penetrate through it. To succeed with it in the latter efforts, the young saplings must be kept trimmed down monthly. On the prairies, where lumber and stone are scarce, and where room is in abundance, it is the most successful fencing that the settlers can find. I commend its use to the careful consideration of the Indian superintendents on the plains.

There are several varieties of oak, but none grow so large as some with us. Sycamore, elm, walnut, cottonwood, ash, and yellow pine abound.

The hawthorn, with its white flower and sweet perfume, also makes an excellent hedge.

The mistletoe, a parasite, is found with its bunch of olive-green leaves clustering on the upper branches of many trees. One sees that it is an intruder that is stealing away the life-blood of other trees.

This is the country for the grape-vines. In passing through the woods yesterday I found a vine which measured around its trunk twenty-four and one-half inches, eight inches in diameter, and was upward of one hundred feet in length, covering the greater part of two large oaks standing twenty feet apart. Its first sweep from the ground before it separated into two branches was over thirty feet in length. It was truly a magnificent fellow, and was sound as a dollar.

The flowers of this country must be something superb, if one can judge by some specimens of dried bunches which hung up in my room. There is one bunch of coxcomb which measured one foot in diameter, one solid crimson mass.

The people—even the poorest Cherokees—seem to highly prize their flower-beds, as I saw them daily digging up the ground around the roots and plants.

Of building material there is an abundance. Good clay for making brick is found near Tahlequah, and plentifully in other places. A rich yellow sandstone is most in use. It is about as hard as our common Jersey brown freestone. Marble crops up in many places between Fort Gibson and Tahlequah, and is said to be of fine quality. Limestone of the purest quality abounds. Flint rock is seen scattered about on the surface of the ground at intervals, and black slate, which usually accompanies coal, I noticed by the road side.

Most of the houses are built of logs, usually rough-hewn on the four sides, not generally either perfectly square or plumb. They usually build two at a distance of about ten feet apart, and unite them with a roof and rough-boarded front and back, which makes a wide hall.

BUSINESS IN CHEROKEE COUNTY.

There are four steam saw-mills and three water-power saw-mills, and four mixed grain and saw mills.

Three stores at Tahlequah, six stores at Fort Gibson, and five or six other stores at various other places in the nation. There are two tobacco manufactories.

MISSIONARIES AT PRESENT AMONG THE CHEROKEES.

They are Rev. Mr. John B. Jones, Baptist; Reverend Mr. Mack, Moravian; Hamilton Ballantyne, colporteur and teacher, from the Southern Baptist Board.

Reverend John Harrell and Mr. Ewing are presiding elders.

Reverend Mr. Forman, Mr. Springfrog, and about a dozen other native preachers.

Isaac Sanders, Walter Duncan, and Walker Carey are native Methodist preachers.

There are five post offices: at Fort Gibson, Tahlequah, Weber Falls, Prior's Creek, and Cabin Creek.

GOVERNMENT OF CHEROKEES, CREEKS, CHICKASAWS, AND CHOCTAWS

consists of an executive, legislature, and judiciary.

The executive consists of a principal chief and assistant.

The legislature is divided into two houses, senate and council, who meet annually in November, and hold sessions of thirty days.

The judiciary consists of a supreme court, of three judges, elected for three years, one each year.

Three circuit judges, who receive a fixed salary of three hundred dollars per annum. Nine district judges, one for each county, at two hundred dollars per annum.

Prosecuting attorney, or solicitor, and sheriff for each district, at one hundred and fifty dollars per annum.

The chief and assistant chief, members of both houses in council, circuit and district judges, and sheriff, are elected by the people. The chiefs are elected for four years; the members of the senate and council for two years, and the circuit judges for four years; sheriff and county judges for two years.

The superintendent of schools is elected by joint vote of the council for two years; his salary is five hundred dollars per annum. The school teachers receive two hundred dollars per annum.

The principal chief receives eight hundred dollars a year; the assistant chief, six hundred dollars per annum.

Members of the senate and council receive four dollars per day.

Supreme court judges get five dollars per day.

Each court appoints its own clerk.

The treasurer of the nations receives five hundred dollars per annum, and is elected for four years, by joint vote of the senate and council.

My route was down south from Baxter Springs—over prairie undulating into wooded hills—to Fort Gibson. Settlers, mostly half-breeds, were scattered at intervals, and all along the road we passed droves of cattle coming north to market from Texas. It was in March, and the roads were heavy from the late rains. Many white men had married Cherokee women, and the road-side inns, which were poorly kept, belonged to them.

By the kind help of Hon. Wm. P. Ross I was enabled to visit Tahlequah, the capital, Spring Place, Park Hill, and the country west of the Illinois River, and the hospitalities of this gentleman, as well as that of Colonel Floyd-Jones, Colonel Rockwell, and other officers of the post, I shall always gratefully remember.

PAY-DAY AMONG THE SOLDIERS.

While delayed at Fort Gibson, in Cherokee country, we were for several nights in succession awakened from our sleep by the noisy shouts and oaths of drunken men. Wondering who could thus disturb the peace of a quiet town like this, and why the police did not arrest them,

I was surprised and mortified to find that it was a party of drunken soldiers from the fort.

One Sunday morning, a few days later, we were sitting by the window in the house of a Christian friend, soon after service, when our attention was called to the sudden egress of a number of peaceable Cherokees and half-breeds from the door of a small meeting-house. Out they came, tumbling in the highest degree of alarm, pursued by four drunken United States soldiers. The Cherokees scattered in all directions, while our "national police" came up reeling, shouting, and swearing like all possessed. One of them flourished a revolver, another a bludgeon, a third had his hat off, shirt sleeves rolled up, arms bloody; and all four looked the picture of riot and disorder. I went out and remonstrated with them; they bullied and threatened, but one of them having his senses sufficient to remember that he had seen me with the colonel a few days before, persuaded the others to take my advice and go home to the post. The explanation of this disorderly conduct was that the paymaster had been around a few days before. How long would our city people content themselves with such an excuse as this, if their police should conduct themselves in that way whenever they were paid?

It is but just to say that Colonel Floyd-Jones, then commanding the regiment, was absent at the time, and that Major General Grierson promptly issued the following order when I reported these irregularities to him:

[General Orders No. 5.]

HEADQUARTERS DISTRICT INDIAN TERRITORY,
Camp Wichita, Wichita Mountains, April 1, 1869.

The introduction of spirituous liquors or wine into the Indian country, or the disposal of the same therein, by sale or otherwise, is prohibited by act of Congress.

Officers and enlisted men, as well as all civilians, are hereby notified that the law will hereafter be rigidly enforced within the limits of this command.

Commanding officers of posts, garrisons and detachments are hereby specially charged with the detection and arrest of all offenders at or in the vicinity of their respective stations. They will at once prefer charges against persons in the military service, and will hold citizens in confinement, subject to orders from these headquarters or the demand of the proper civil authorities.

Liquor or wine, except for medicinal purposes in the hands of the properly authorized persons, will be seized wherever found, and turned over to the nearest medical officer of the army.

By order of Colonel and Brevet Major General B. H. Grierson:

R. H. PRATT,
First Lieutenant 10th Cavalry, Brevet Capt. U. S. A., A. A. A. G.

Official: R. H. PRATT,
First Lieutenant, Brevet Capt., A. A. A. G.

Copy furnished to P. Colyer, Esq.

I next visited the Seminoles. What American, forty years old, does not remember the old cry about the Seminoles of Florida, twenty years ago or less? They were called "rattlesnakes, vile reptiles, only fit for manure, and to be shot whenever seen." We were told, and our people believed, that nothing could ever be done with the Seminoles; and yet, there I found them, living quietly in their neat log-cabins, working their farms, and sending their children to school with as much earnestness as their white neighbors. About fifteen years ago they were removed from Florida, and placed where we found them in this country.

Rev. Mr. Ramsey, the missionary from the Presbyterian Board, has charge of one of their schools. It was in vacation, April, when I was there, and he was at work on his farm. The Seminoles gather around

him as he ploughs, and watch his straight furrows with the intensest interest. His Virginia rail fence, run by line, straight as an arrow, attracts their intelligent attention and imitation.

I visited the cabin of John Chapko, their chief. He is a splendid specimen of his race, tall, well formed, with a cheerful and open face. In the late war he was a sergeant in the Indian regiment on the Union side. On the walls of his bedroom he has a portrait of Abraham Lincoln, which he regards with peculiar affection. He called my attention to it with a most expressive wave of his hand from his heart towards it in reverence and manly esteem. He has an ingenious contrivance for raising up the box from the running gear of his wagon, so that he can substitute the frame of a hay-rack in its place. It is all under cover, sheltered from rain. Mr. Ramsey told me that he was an earnest and consistent member of his church, and yet he is one of those who fifteen years ago were "rattlesnakes, and to be shot on sight like other reptiles."

THE SEMINOLE MISSION.

FORT GIBSON, CHEROKEE COUNTRY,
Indian Territory, March 9, 1869.

DEAR COLYER: The Seminole mission was at first organized in 1848, at Oak Ridge, in the Creek nation, twenty miles southeast of Wewoka, its present location, the Seminoles being located there at that time. The missionaries comprising it were Rev. John Lilley and his wife, with John Beno, a native. The Seminoles, after a long warfare, had been forcibly removed from Florida; on their arrival in the Indian territory, they felt themselves as deeply injured by being driven from their homes, and looked upon all white men with suspicion, and as their enemies.

When the mission was established they were entirely heathen, having no schools, no civilization, and no religion. After much toil and many privations, the earnest prayers of the missionaries were answered. Some of the Seminoles began to inquire the way of salvation; a church was organized, small at first, but God's blessing continued to be poured out, and they went on increasing, until in 1861 it numbered about seventy members. In 1856, the Rev. J. R. Ramsey, the present superintendent, was sent out by the board, and continued to labor until the autumn of 1860, when he went East with his family on a visit, expecting to return in a few weeks, but the war breaking out, he was obliged to remain East until its close. Mr. Lilly and his family remained at the mission, endeavoring to do what good, circumstances would permit, but all the time living in the midst of alarms, until Colonel Phillips, commanding this post, (Fort Gibson.) sent out a detachment of troops, who rescued them, and brought them in. Some of the most terrible scenes of suffering and privation in the history of the rebellion transpired among these different nations; the pages of history will probably never record them.

Mr. Lilly and family went North. He is now residing in Southern Nebraska, much debilitated, but preaching and colporting.

The war split the Seminole church, as it did some others, into two factions. The then principal chief, John Jumper, went off to the Baptists, and took all that part of the church that went South, with him; this was much to be regretted; he was among the most promising fruits of the mission. During the war he was zealous for Christ, and at present is the chief prop of the Baptist church among the Seminoles, and believed to be a true man of God.

The remainder of our church went North, and nearly all the young men enlisted in the federal army, doing good service. I have heard officers speak in the highest terms of their conduct.

There were seven zealous Christians among them; they banded together, held religious meetings, sang hymns, prayed and exhorted. In consequence of their faithfulness, in 1867, when Rev. Mr. Ramsey returned, he collected together a church of sixty-six members; the church has since continued to increase until it now numbers one hundred and ten members, orderly growing Christians, many of whom continue to render the missionary much assistance in spreading the gospel among the Seminoles; one of these members has started a branch station. The present principal chief, John Chapko, is a very orderly member of the Presbyterian church; also, several others of the head men of the nation. The Seminoles number about two thousand, the Creeks about fifteen thousand.

The Seminoles were always poor before the war; they had no national school fund, and consequently their means of education was quite limited. At present there are

two good national schools in operation and a third soon to commence. Brother Ramsey is teaching one of these schools, with sixty pupils in attendance. Where have we greater encouragement than in these schools and churches? This field is in the center of our proud republic; our flag floats over it; it must be cultivated. Oh, send the gospel to the Indians, and gather them under the sheltering folds of the banner of the cross. Do not, I beseech you, give way for a moment to the sentiment; so rapidly spreading in certain quarters since the commencement of the present Indian war, that the plains Indians cannot be civilized and must be exterminated. It is not true; the age in which we live forbids it, and the Lord God omnipotent, who governs and watches the flight or fall of the sparrow, will not permit it.

W. MORRIS GRIMES,
Chaplain U. S. A., Fort Gibson, I. T.

The mission among the Creek Indians I had not time to visit. It is said to be the most successful of any in the United States. The Rev. J. M. Grimes has kindly given me an account of it, which I insert below. The Rev. Mr. Robinson has charge of it, assisted by Mr. Worcester, son of the distinguished missionary, Dr. Worcester, who labored so heroically for forty years among the Cherokees. A daughter of Dr. Worcester also had a school for the colored children at the Creek agency, which has done much good.

THE CREEK MISSION AT TALLAHASSEE.

FORT GIBSON, C. T., *March* 10, 1869.

DEAR COLYER: This mission was commenced in 1842, twelve miles from this place, by the Rev. Robert Loughbridge. On a visit to the mission I found it situated in a beautiful section of the country. The buildings are brick, and conveniently constructed for the great work of the mission. I found Rev. W. S. Robertson and his devoted wife alive to the work to which they have consecrated their lives. It was their communion Sabbath. I preached and aided in the administration of the supper through an interpreter. That was a Sabbath long to be remembered. Far from the din, rush, style, and fashion of the East, to spend a Sabbath with such surroundings and such manifest power of the gospel through the labors of these devoted missionaries, not only made one wish that they could transport the scene into some of the wealthy home churches, as an argument for a contribution to the board of missions; but impressed upon them longings to do more for the cause of their divine Master. The bitter personal enemies of the mission and boarding school were in power in the Creek nation when the rebellion commenced, and in July they sent an order to vacate the buildings in twenty-four hours, with a party of light horse to see it executed. Imagine the scene, the scattering of the school teachers and students. The ladies, Miss Mills, Miss Vance, Miss Shepard, and Miss Turner, left the next morning, going down the river to Memphis, where the celebrated Bishop General Polk was gallant enough to refuse them a pass to their homes. After some little suspense and annoyance, they reached our lines in safety. Brother Loughbridge, the superintendent, went with the rebels, and to Texas, where he is at this time. Brother Robertson and family went North.

As soon as the war was over and the Creeks began to return to their homes, they invited Reverends Robertson and Ramsey to return and resume their labors among them. They arrived at Tallahassee in December, 1867. In the spring, Brother Ramsey removed to the Seminole mission, of which I have already given you an account, (Appendix A.) The school was opened with thirty pupils; at the present eighty, all that can be accommodated, are in attendance. The school was never more encouraging than now. There is much interest among the people, and a great desire for their children to be educated, and the children, seeing all their predecessors who did well filling important places of influence and trust, appreciate the importance of education. There is a large farm connected with the school. The boys like to work, as there are no gangs of slaves on the adjoining plantations with which to compare them as before the war. The Creek library now consists of a Creek "Hymn-book," "First Reader," "Child's Catechism," "Come to Jesus," "I will go to Jesus," Sabbath tract, "Matthew's Gospel," "Muskakee Laws." A second reader is ready for the press, but cannot be published for want of $200. John's epistles are translated, and will be printed by the American Bible Society. Acts of the Apostles also nearly ready for the press, but Brother Robertson fears that there may be delay in our board furnishing money to pay translators. Mr. Perryman, a devout young Christian, a former student of the mission, has recently, aided by Mrs. Robertson, translated a tract, which is published and sent out on the great mission. He is now clerking in one of our dry-goods houses at this place, but has his heart set on studying for the ministry. Who will aid him? what Christian will think

of him and help him in his creditable desire? He has a brother who was sent to the Choctaws, and is doing a good work. He was educated at this mission, and is now president of the senate of the nation, though only 26 years old. Other scholars are filling important positions, such as speaker of the house, judge of the courts, States attorney, United States interpreters, &c. Some twenty or thirty of them have been successful teachers in the schools of the nation. The present chief is an ordained minister of the M. E. Church. Brother Robertson is minister, teacher, translator, farmer, and doctor.

Affectionately yours,

J. MORRIS GRIMES,
Chaplain United States Army, Fort Gibson, I. T.

At last (March 29, 1869) I arrived at the extreme southern end of my journey, Wichita agency, Indian territory, just one month and nineteen days from the day I left New York. The route for this last trip of seventy-two miles, from Fort Arbuckle to Camp Wichita, was the most desolate and by far the most interesting of any I had yet traveled over. The wild character of the scenery, so barren, and, in a large part, so entirely uninhabited; the quantity of game, wild ducks, geese, plover, quail, prairie chickens, swans, antelope, deer, &c., constantly in sight, made it particularly exciting.

The wolves were very bold, being frequently within easy musket range and surrounding our lonely camp at night with their watchful cries. The deer and antelope at times were equally near, and the flocks of birds spoken of were in sight every hour.

We had the full moon and clear, beautiful weather; one slight thunder-shower of half an hour being the only exception.

The grass was beginning (March 29) to appear green and refreshing, and the mules thrived on it finely.

General Hazen kindly prepared a tent, with fireplace, bed, &c., for my comfort, and Major General Grierson, who commands the military of this department, (General Hazen's duties being really only those of Indian agent, &c.,) received me, as did all the other army officers, most cordially.

There were many Indians encamped about our tent of the most uncivilized and warlike of all our tribes, the Cheyennes, Arapahoes, Kiowas, Comanches, Apaches, and affiliated bands. (For names of tribes and numbers see Appendix H.) The women and men were, some of them, half naked, and nearly all were in their native costume of blanket and buffalo robe, with bow and arrow, carbine, or revolvers. They were nearly all mounted on ponies and seemed awkward when dismounted. They are the finest riders in the world, and when seen moving about on their ponies and horses, with their bright-colored blankets, are the most picturesque people imaginable. The children were especially interesting, bright and intelligent-looking. While I was in the general's tent at dinner three of the warlike tribe of Cheyennes, the first that arrived since the attack made upon them by General Custer at Washita, presented themselves at General Hazen's tent door. He was delighted to see them. They were the advance party of a band of six hundred that were coming in a day or two. They were each over six feet high, wiry and tough in their build, and quite dignified and grave in their manners. How I wish a Horace Vernet had been there to fix upon canvas the superb pictures of Indian life around us.

On April 5, 1869, the Indian chiefs Roman Nose, Little Big-Mouth, Yellow Bear, and Old Storm, with six hundred of their people, the Arapahoes, came in and reported themselves as ready to go on their new reservation north of the Cimarron River. At the suggestion of General Hazen I had a talk with their principal chief, Roman Nose. I told him what the President had said in his message, "that he would favor all

efforts to civilize, christianize, and admit to the rights of citizenship the Indians," and asked him if he thought his people would care to learn to read and write, plow the field, plant corn, and live in cabins. He replied "that his people wished to follow the face of the white man and learn his ways; that they would welcome teachers on their new reservation and treat them as good brothers."

April 9, 1869, I had an interview with Oh-has-tee or Little Raven, chief of the Arapahoes, in the tent of Major General Grierson, and received a distinct statement from him as to the entire ignorance of himself and his people, and also of the Cheyennes, about the precise location of the reservation set off for them by United States peace commisioners, in 1867. It was because the Cheyennes, under Black Kettle, and the Arapahoes, under Little Raven, were not on the reservation, that they, with their tribes, were held guilty, and this was *one* of the reasons why they were attacked by General Custer at the battle of the Washita, last fall. You may remember that Colonel Wynkoop stated that he thought they were on their reservation at the time they were attacked. By the following statement, you will see now how easily these people are made to sign treaties of the character of which they are not familiar, and are afterwards so severely dealt with for not understanding:

Little Raven, chief of the Arapahoes, being questioned as to his knowledge of the location of the reservation allotted to his people and the Cheyennes, by the Medicine Lodge treaty, in 1867, declared in our presence, that at the time he signed the treaty he fully supposed that the land upon the Upper Arkansas, between Bent's Fort and the Rocky Mountains, was the reservation, being the same as previously set apart to them in the treaty of 1865; and he believes that the Cheyennes were also of that opinion. Nor had he any doubt about it until he met General Sheridan at Medicine Bluff headquarters, 15th February, 1869, and until to-day he did not know precisely where the new reservation was located.

Little Raven says he supposes that this misunderstanding arose from the hasty way in which the treaty was made and read to them and by mistaken interpretation.

his
LITTLE × RAVEN,
mark.
Chief of the Arapahoes.
B. H. GRIERSON,
Colonel and Brevet Major General United States Army.
H. P. JONES,
United States Interpreter.
HENRY E. ALVORD,
Captain Tenth United States Cavalry.

After the above interview with Little Raven, a party of twenty-six southern Cheyennes with their head chiefs, Little Robe, Minnimic, and others, came up and had a talk. They are a fine-looking body of men, and when on horseback beat anything in the way of cavalry I have ever seen.

This is their version of General Custer's meeting with them, on his way home to Camp Supply, after his raid last spring:

Statement of the Cheyenne chiefs.

At an interview had with Little Robe, Minnimic or Bald Eagle, Red Moon, Gray Eyes, and other chiefs of the Cheyennes, held in the headquarters tent of Major General Grierson, they gave the following account of their interview with General Custer on the 8th or 9th of March, 1869:

They (the Indians) were on their way to Camp Supply, and this interview with General Custer turned them back and delayed their progress there.

The first notice they, the Cheyennes, had of the approach of Major General Custer and his regiment was from a Cheyenne woman who had been captured by General Custer in the fight against Black Kettle, on the Washita. She had been turned loose, or ran away, from General Custer some days before. The chief went out to see, and met General Custer coming in with two men, no other soldiers at that time being in sight. He

went into Medicine Arrow's tent and shook hands. Soon afterwards a young man came in and told them that there were a great many troops coming on the war-path, which frightened the women, and they immediately began to saddle up their ponies; but the chief went out and quieted them down. General Custer then left them, and thirty of the chiefs and warriors went over to visit General Custer and his camp. He surrounded them with his soldiers, and told them he was going to keep them. They immediately drew their revolvers, and said if they were to die, they would die in trying to escape; and they made a rush, and all but three broke through the guard. They were desperate and determined and brave about it, so they were allowed to go unguarded. General Custer told the chiefs to go and bring in two white women who were in their camp, or he would hang the three young men. They brought him the two white women, and then expected that he would release the three young men; but he would not do so. Sometimes he would talk good and sometimes bad to them; they could not understand him. He staid near them only a little while, and started for Camp Supply. He told them he wanted them to follow him on to Camp Supply; but he talked so strangely to them they would not trust him. This over, seventy lodges started for this post, (Camp Wichita.) They left the others, about one hundred and twenty lodges, on the headwaters of the Washita; but the interview with Custer was on the North Fork, or a small branch of the Red River. They say that there were only thirteen men, sixteen women, and nine children killed at the Washita fight. (General Custer reported one hundred and ——— killed.) Eagle Head, or Minnimic, then said he wanted to speak. He first shook hands with us, and then said, "He wanted to speak good only." That three of their men (the three Cheyennes spoken of on the second day of my arrival, &c.) came down to see us, and returning, reported that we had treated them kindly, and wished to see others, and that they had now come to see us. He said that they were hungry, and wanted some food for themselves and for their people. That they were willing to go up to their reservation with Little Raven and the Arapahoes, if he and they were willing. Little Raven being present, was asked, and he said he was willing, and would be glad to have them to go with them, if the Cheyennes were willing.

So it was agreed upon that they should go up to the reservation together.

HENRY BRADLEY, *Interpreter.*

March 31st General Hazen, Colonel Boone, and myself, visited the farms of the agency, set the plows in motion, and selected the location for the mission school. The buildings and farms occupy a beautiful island plateau of nearly two hundred acres of rich bottom land, surrounded by Cache Creek and one of its branches, fringed with tall trees. On our way home we passed by the deserted camps of the Seventh cavalry, General Custer's. The scarcity of corn and forage during the previous campaign was here painfully evident.

The dead carcasses of dozens of horses that had belonged to that command lay scattered about, tainting the fresh spring air with their disgusting stench. Landseer's two pictures of peace and war do not more graphically illustrate the contrast than did this costly and repulsive scene compare with the simple and attractive prospect we had just left.

The War Department reports show that nearly all the horses of the command were sacrificed, and the regiment, performing so much of its return trip on foot, was known in Indian parlance as the "walk-a-heaps."

Brave officers and patiently enduring men as they were, and are, a change in our Indian policy that will relieve them from the necessity of making any more such sacrifices will probably be welcomed by none more heartily than by them.

THE WICHITAS AND AFFILIATED TRIBES.

April 7.—I visited the agency of the affiliated bands of Indians at the Wichita agency. They number about seven hundred souls, and are the remnants of what were once quite important and intelligent tribes, the Wichitas, Kechies, Caddoes, Wacoes, and others. Their agency is located about twenty two miles north of Camp Wichita, on the

Washita river in the midst of a beautiful and fertile plain, named the Eureka Valley. All the way up we found the prairies dotted with daisies of blue, purple, pink, and white colors, with other small flowers, some of which were quite fragrant. The valley was covered with new grass, long enough to wave in the wind. Our mules, which had suffered for the want of hay, enjoyed themselves highly in the evening, munching it, omitting their usual practice of taking a roll immediately after unharnessing. The first evening was spent in sketching the ranch and some of the squaws and papooses, and the night was passed in General Hazen's ambulance. Our party consisted of the general; Colonel Boone, Indian agent; Mr. R., a gentleman invited; Mr. Jones, interpreter, and Captain Gray, a witness required by law to vouch for the correctness of the issue of goods to the Indians.

We were up in time to see a beautiful sunrise across the prairie, and after an hour or two spent in sketching the locality we saw the Indians arriving on horseback.

They came in groups of two or three, and as most of them were attired in gay colors with shining ornaments, and all are superb riders, they made a most picturesque scene.

I kept my pencil busily at work all the morning, interrupted occasionally by the curiosity of the squaws and papooses, looking over my shoulder. They manifested great interest in what I was doing, and with mingled expressions of wonder and delight called each other's attention to it. On another occasion, with the Apaches, I found myself very unpopular while sketching, the art being considered by them as possessing magic, and they declared it to be "bad medicine;" a name they give to all offensive or injurious things. They sent for their medicine man, or doctor, whose skill consists chiefly in performing certain incantations and magic arts, whereby the evil spirit and disease is driven away. When this medicine man, a most ill-favored Indian, arrived, he looked over my shoulder, being watched intently by the other Indians, and declared that it was "bad medicine," spit at it, and soon they all looked daggers at me. Of course I discontinued the work, and ever since then I have been particular either to make my sketches when they were not observing me, or first explain through the interpreter what I wished to do. When it is thus explained to them, I never have any trouble.

But to return to my story. When the affiliated tribes had all assembled, and the goods had been parcelled out to them in five separate lots, one for each tribe, the chiefs met together, and sent for General Hazen and me. The interpreter, Mr. Philip McCusky, informed us that the chiefs wished to speak to us, and invited General Hazen to commence the talk.

INTERVIEW WITH THE WICHITAS, WACOES, ETC.

General Hazen commenced to talk by informing the assembled chiefs that he was happy to meet them, that the goods which would be distributed among them were not a part of their regular annuity, but were those which had been sent on for the Comanches and Kiowas last year, who burned their store and grain house and destroyed their corn. That he had given them these goods because they were peaceful and industrious. That he had bought plows and garden seeds for them, and employed farmers to instruct them, and would continue to watch over their interests.

Colonel Boone, the Indian agent, then spoke to them in the same

friendly way, and assured them that the government would do all it could for them.

General Hazen then introduced me to them, telling them that I had been sent out here by a society of good men of much power and influence, and that the new Father at Washington had told him and all other generals and soldiers to see that I was protected and allowed to see the Indians. They said, "good, good," to each other, and waited to hear from me.

I told them "they had many warm and strong friends where I came from. That there were good and bad white men, as well as good and bad Indians. That now the good white men had united together to take care of the good Indians, and that, relying on the Great Spirit, they would help them. That when the Indians were at peace, prosperous, and happy we rejoiced and were glad; but when they were at war, unfortunate, or in distress we were unhappy and much troubled. I told them that our new Father at Washington was their friend, and repeated the words of General Grant's 'inaugural' to them. That we wished to establish schools among them, and asked them if they would send their children to them."

The Chief of the Wacoes, Good Buffalo, then replied, "that he was glad to see our faces. That this was a happy day for himself and for his people. That the Indian was like the white man. The Great Spirit had made them both, only He had made the white man wiser than the Indian. That He had put him on a broader road, and told him to take care of the Indian and show him the way. That so far they had not found the road. That they were worse off than when they started, but that to-day they hoped to find the road. Long time ago his father took the white man by the hand, and now they wished to do the same. This land they saw all around them, for many miles, belonged to their fathers. That the bones of his people lie where the post is being built. That he hoped his people would never be made to leave this country. That they had been a long time looking for a school-house and a teacher, and were glad to now hear that they were to have them."

Wa-tu-pi, chief of the Caddoes, then said that he wished to speak. That I "had come a long way to see them, and he was glad. That he was much pleased to see so many chiefs present to hear this talk. The Caddoes, when they first knew the white people, had been helped by them; but they were now forgotten. His people, like the Wichitas, knew how to plow and plant corn. He hoped I would look and see how poor his people were."

I told him "I saw it, and it made me very unhappy."

The Caddoes once owned and occupied the country which now forms the State of Louisiana. At present they have no land assigned to them, and are literally homeless wanderers. What a pity they have not some able advocates like our talented friend Mrs. General Gaines.

The chiefs noticed that I was taking notes of their reply, and asked the interpreter "what I was doing that for." He told them it was to show my friends at home, and the Great Father at Washington. They said, "bueno, bueno," "good, good." They said they hoped I would put it all down.

After the talk the squaws took the goods and distributed a share to each squaw and papoose present. The women and children sat around in a circle, and the squaws with the goods occupied the center.

About three o'clock we left the agency grounds and rode over to the Wichita village, about three miles northeast, up the Eureka Valley.

"What a strange spectacle met the eye—a level plain, dotted with

'huge hay-stacks!'" exclaimed friend R——; "but how symmetrical and beautiful; thirty to forty feet high, and as regularly built as though they were laid out by rules of geometry!"

As we neared them we soon discovered that our hay-stacks were the houses of the Wichitas, built of straw, thatched layer upon layer, with stout bindings of willow saplings, tied together with buffalo hide, or stripped hickory. Out of the top the smoke issued, and around an oval opening or door at the side a crowd of naked men and women hovered in questioning solicitude at our coming.

On one side of the door a porch is erected, running along some twenty feet or more, with coverings of small branches for shade, and a raised floor of hickory poles, two feet from the ground, for a summer afternoon's siesta.

The men are good-natured, and the women cheerful, though more naked than any we have seen. Their dwellings are commodious, clean, and comfortable.

In the center is the fire, small and economical as the Indian always makes it. Around the sides the beds are fitted up on bunks raised three feet from the floor, built of split boards, tied together with cords made from buffalo hide. The floor is hard-packed earth, clean as it well can be. The builders have wisely and unconsciously made the best of their circumstances. The grass, willow saplings, buffalo hides, &c., are all found close at hand; and out of these, which would have been to us impracticable materials for house-building, the Wichitas have constructed most convenient habitations.

Watermelon patches, with neat fences, are near at hand. The fields show marks of earnest cultivation, and the people, though evidently very, very poor, are yet glad-hearted and hopeful.

Driving back home at a rapid pace, our teams started from the willow-brakes great flocks of plover. The general let fly his shot, and brought down eight as fat and delicious birds for supper as any one crack of the gun ever brings.

As the twilight deepened, we left the straw-houses, cool verandas, naked men and women, gardens, and plover, of the poor Wichitas, and it was quite dark when we returned to the agency building. An Indian lament over the death of a warrior arrested our attention, and mingling with the plaintive cry of the "whip-poor-will" in the ghostly branches of the cottonwood near by, lent a melancholy tone to the close of the day.

The Indian women were in a smoke-blackened "tepe," (tent,) across the Washita. The flickering light of their nearly extinct fire revealed their shadowy forms kneeling prostrate on the earth, cutting themselves with knives, and pulling their hair. They sobbed and cried with a grief piteous to hear.

Turning from this painful picture, we went into the ranch. It was in this ranch that General Hazen held his final talk with Black Kettle, the chief of the Cheyennes, when that unfortunate chief came to sue for peace, and search for his reservation.

FRIENDS SEEKING FOR A WHITE CAPTIVE AMONG THE KIOWAS.

A stout, vigorous, intelligent-looking negro came to headquarters one morning, to see if he could get an interview with the Kiowas. Five years ago they had made a raid upon the settlement in Texas where this man Jackson and his family lived. The Kiowas carried off his wife, and a white woman and her two daughters.

The white woman and one child, and the colored woman, were recovered; but one white girl remained in captivity, and Jackson was now, five years after the raid, in search for her. He remained around the camp for a week or more without finding any trace of her. I gave him quarters in my tent, and tried in every way to prosper him on his errand; but up to the day of my leaving Camp Wichita, without success. Afterward, on my journey across the Staked Plains, I met a white girl among the Kiowas, who I thought might have been her, as I will by and by relate.

DEPARTURE FROM CAMP WICHITA.

Having completed my examination of the tribes of the southern plains at Camp Wichita, Indian Territory, I applied to Major General B. H. Grierson for an escort and transportation to conduct me across the Staked Plains to Fort Bascom, in New Mexico. The general was somewhat surprised at my request, as the Staked Plains had been the recent seat of the war on the Indian tribes, and it was not then known, with any certainty, how many roving bands of hostile Indians were yet out there on the war-path. He said it would take at least one hundred men to make a *safe* trip, and he had not that many horses in sufficient good condition to make such a journey. After consulting General Hazen, however, General Grierson said if I was willing to move slowly with an infantry escort, he would "put me through." I gladly consented to this, and on the morning of Monday, 12th of April, an escort of seventeen men of company C, Sixth Infantry, under Second Lieutenant R. T. Jacobs, with rations for thirty days, we started for Fort Bascom, New Mexico.

ACROSS THE STAKED PLAINS.

The four-mule ambulance and the four-mule forage team, with their drivers, which had brought me from Fort Gibson, Indian Territory, continued with me, and a six-mule wagon, to carry the rations for the men, was added by General Grierson. The journey lasted about thirty-one days, the distance, four hundred and fifty miles, being somewhat greater than we supposed—thus averaging about fourteen and a half miles per day.

The ambulance was shared about equally by the officers, men, and myself, when either of us were tired, or under the weather. The trip was deemed sufficiently hazardous to keep all hands constantly on guard against surprise.

On the sixth day out a large party of Kiowas, under Lone Wolf, their chief, came out from their village on the upper waters of the Wichita, and escorted us a day's march on the journey. There were about sixty of them, men and women, dressed in their best. Among them was a white girl named Molly, who I at first thought might be the one Jackson, the colored man from Texas, was after, but she was too old. She had been taken when young from her parents in Kentucky, and seemed to like her present wild life. While she was riding along, chatting with the soldiers, some buffalo came in sight, and the Kiowas made chase for them. Instantly Molly, all excitement, came riding up to me, demanding my "butcher-knife," a sheath-knife which hung by my side. As I handed it to her, I reminded her that she was a white girl, who ought not to go into the butchering business. "No," she exclaimed, shaking back her long auburn hair in the wind, "me Kiowa!" and

putting spur to her pony, with the knife gleaming in the sunlight, she went bounding over the prairie after her wild companions.

We soon overtook them, and there on the plains lay the dead buffalo, with Molly standing on his huge carcass, carving it with as much apparent delight as a Fifth avenue belle touches a quail. The ladies brought us some of the choicest pieces, and the men had a good feast.

Through the kind forethought of Colonel Boone I was fortunately provided with some calico, so that I could make them a suitable present in return.

We followed Howe's trail along the banks of the Big Canadian, (the route of the Southern Pacific railroad,) and after leaving the head-waters of the Washita River, we came upon the tracks of Colonel Evans's late expedition. Colonel Evans, it will be remembered co-operated from Fort Bascom, New Mexico, on the west, with General Sheridan in the late military forays against the plains Indians. The skeletons of dead horses, from which the wolves had devoured the flesh, cast-away saddles, bridles, axes, camp coffee-kettles, &c., strewed the way of the Evans route with the same ghastly and expensive marks of an Indian war as we had seen on Sheridan's trail.

Beyond the Antelope hills we came across the remains of several army wagons in so good a condition that I most heartily wished I had the wheels on my farm at home. We had seen similar wastefulness near the abandoned camps at Fort Cobb. I mention these things to show how willingly our people will waste thousands of dollars in a costly war, and begrudge a few cents, comparatively, on school-houses and instructors in the interests of peace.

We arrived at Fort Bascom on the 11th of May, greatly to the surprise of the officers and men of that garrison, who had not before had any visitors from that part of the world, Bascom being the extreme eastern outpost of New Mexico.

AT FORT BASCOM, NEW MEXICO.

We found the officers here considerably exercised about the retention by Major General Getty, in the guard-house at Santa Fé or Fort Union, as prisoners of several of the Comanche and Kiowa chiefs. After a day or two's rest at Bascom, we left for Santa Fé, New Mexico. On our way down, at nearly all the white men's ranches, we found anxiety about the Indians, an attack by the Comanches being feared in retaliation for the detention by General Getty of the Indian chiefs above referred to, and the white citizens drew up, and quite numerously signed, a petition to the general asking him to release these prisoners. On my arrival at General Getty's headquarters, he gave me a copy of a talk which he had held with those chiefs a brief time before. He said that it had been thought that the chiefs tried to escape from the guard soon after the above referred to interview, and so they had been kept as prisoners until General Sheridan could be heard from.

These prisoners were afterward sent around to Fort Cobb by the way of Kansas Pacific railroad.

At Santa Fé, New Mexico, General Getty kindly provided me with transportation to Fort Defiance and the Navajo country, and after a very brief visit, I left for there via the Pueblo villages on the Rio Grande.

THE PUEBLOS OF NEW MEXICO.

There are no better people in New Mexico than the Pueblo Indians. They are better than the majority of the citizens of that Territory, and

yet they have no rights except exemption from taxation and partial protection on their reservation.

General Getty, commanding the department of New Mexico, and the majority of the officers of that Territory, will indorse what I say; so will General Sherman.

They have never had a school, nor any instructor of any kind. Many of them are rich, one family being worth over one hundred thousand dollars. They have large flocks of sheep, goats, cattle, asses, &c., and cultivate extensive fields of corn and wheat.

Grapes, peaches, and other fruit they raise in large quantities, and supply the half Spanish people of New Mexico.

They ought to pay taxes, and out of the same have schools and instructors in our language, and industrial arts provided for them, and they ought also to be admitted to citizenship. They are far better qualified for this latter privilege than three-fourths of the freedmen of the South.

The account given of this tribe—the Pueblos of New Mexico—by John Ward, in the Commissioner's report of 1864, is full and generally accurate. I visited several of their towns, and was deeply impressed with their cleanliness, industry, orderly conduct, intelligence, capacity for civil government and ability. In passing through one of their towns, San Felipe, on the Rio Grande, I asked if they would care to have a school. They eagerly replied "Yes," and although I could not promise them when they might have one, when returning home I again passed by there, six weeks later; they had the school-house nearly built and said it would be ready for occupation in a fortnight. They said they would gladly pay for an instructor in the industrial arts and in our language.

Please refer to Mr. Ward's statistics concerning them, on page 199, report of 1864.

THE NAVAJOES.

The Navajoes now number about eight thousand five hundred souls.

They are more like the Irish than any people I can compare them with. Brave, hardy, industrious, restless, quick-witted, ready for either mischief, play, or hard work, they are people that can be guided into becoming the most useful of citizens, or, if neglected, the most troublesome of outlaws.

There are too many for one superintendent unassisted to manage. There should be at least two assistant superintendents provided for them.

They were equally given to the vices of stealing, gambling, and licentiousness when not employed, and to the virtues of the most indefatigable perseverence in farming, stock-raising, trading with their neighbors, the Moquis Pueblos, and weaving garments, when at work. Mr. Roberts, missionary of the Old School Presbyterian board, had a school commenced among them at Fort Defiance, and reported them uncommonly bright and promising, but the vagabonds of the tribe stole his chickens, milked his cow, threatened his kitchen by burglariously breaking in at night, and kept Mrs. Roberts on the rack of anxiety daily. Per contra: Our ambulance broke down in a quagmire far back on their reservation. They came running from their farms in all directions, and pulled the wagon out of the mud, ran for ropes, saw, hammer, and whatnot, and repairing our vehicle, sent us rejoicing on our way.

Barbenchitti, Damedetto, Manuletto, and others of their chiefs, are

as intelligent and reliable men as you wish to meet with. As I have said before of the Cheyennes, they need police more than military guardianship; give them a good, simple, and practicable code of laws, and a police force of equal or one-half the number of soldiers they now have, and you will not have any trouble with them. In other words, treat them precisely as you treat the rougher classes in our large cities, promptly suppressing all petty misdemeanors, and they will behave just as well as the whites of equal culture and ability. They have no rights under our present mode of dealing with the Indians.

While I was there a New Mexican citizen shot down, in cold blood, a Navajo man and wife, who were walking quietly by his door. He gave as a reason for this murder, that some Navajo had stolen his cow the day before.

He was caught by the military, escaped, went to a Mexican sheriff, gave himself up, wrote an impudent letter to the commanding general, stated his willingness to stand trial "by a jury of New Mexicans," and snapped his fingers in the faces of all of us. The Navajo chiefs, assembled in council, asked us what we were going to do with him. We told them "try him by a jury of his countrymen." They burst out in sardonical laughter. "Try him by a Navajo jury," said they, with a fierce grumness on their faces, that would have made the villain quake if he had seen it. They knew that the whole thing was a farce. I don't think there is any use of my going into a long and tedious account of the tribes of Indians I met with in New Mexico, Arizona or the Indian country. The records of the Indian Bureau are already full of these facts, where anyone can read them. The usual story of useless goods purchased and forwarded at immense expense, by wagon, thousands of miles; of moneys appropriated for building school-houses, blacksmith's shops, &c., &c., yet never erected; of promises of cattle and sheep to be furnished, yet never forwarded, &c., &c., applies to the Navajoes as well as to many other tribes. For details of what they raise, I can only say that, although it is only one year since they were restored to this their old reservation, they had nearly three thousand acres of grain planted, many flocks of a dozen or twenty each of goats, sheep, &c., in keeping, and were doing as well as possible for human beings to do under a system at once so incomplete and unjust.

THE MOQUIS.

There is a good trail, and there could easily be made a good wagon-road, from Fort Defiance, west through the Navajo country, to the villages of the Moquis, one hundred miles. The country is well wooded, and with the aid of irrigation, much of it could be made productive. The scarcity of water is the greatest drawback. The Moquis are particularly interesting, as being the descendants of the ancient Aztecs, with whom the white people, since the days of Columbus, have had but very little to do. As they are in nearly all respects as far advanced in civilization as their brother Pueblos of the Rio Grande Valley, the boast so often put forth by the Spaniards that these Pueblos owe their present orderly condition to them, is completely disproved. Their pottery, blankets, dresses, ornaments, and the construction of their houses, are similar and equally as good.

They received us with great rejoicing, one or two thousand of them, men, women and children, turning out of their houses and welcoming us with cheers as we mounted the rocky cliffs, on the top of which their villages are constructed. They have large flocks of sheep and

goats, which they drive up to their pens for safety on the top of the cliffs by the side of their own habitations, nightly. They cultivate many acres of corn, wheat, beans, and have peach orchards in the valleys below. Having no other weapons than bows and arrows and the wooden boomarangs, they live in constant fear of the better-armed Apaches and Navajoes, their neighbors. There are seven villages of them, and they number about four thousand. They ought to receive more attention from our government, and I am happy to learn that the honorable Commissioner of Indian Affairs has sent an agent, Major Palmer, to see to their wants.

I received a letter from this gentleman a few days since, in which he asks for a few needful articles for the Moquis, which I trust will be forwarded to them. They asked me, with the same earnestness as their brother Pueblos of the Rio Grande, for schools.

Our party returned by way of the beautiful Cañon De Chelley, the seat of the famous struggle of Kit Carson and the Navajoes. It was pleasant to see the Navajoes at their old homes again. They were replanting their peach orchards and wheat fields, destroyed in the war, and treated our little party kindly.

The scenery in this great cañon is so surpassingly fine, I submit to the commission some sketches of it, as well as other portions of the Indian country.

The Indians living in Arizona and in southern California, bordering on or near that Territory, are as follows:

Extract from report of Brevet Colonel Jones, of Inspector General's Department, United States Army.

Names of tribes.	Number.	Pueblo villagers.	Remarks.
Yumas	1,500		Reservation.
Chemehuevis	750		Do.
New River Indians	750		Do.
Cocopas	1,800		Do.
Pah Utes			Do.
Mohaves	2,500		Do.
Hualapais	600		Wild.
Yavapais or Apache Mohaves	2,000		Do.
Pimos	4,000		Reservation.
Maricopas	700		Do.
Papagos		Pueblos.	
Moquis	4,000	Pueblos.	
Casinos	300		Wild.
Tonto Apaches	600		Do.
Pinal Apaches			Do.
Coyoteros Apaches	3,000		Do.
Sierra Blanco Apaches and Navajoes of New Mexico	2,000		Do.
Total	24,500		

Number who are peaceable, 16,000; number wild and hostile, 8,500.

The white or Mexican population of Arizona is estimated at less than 7,000, as follows:

Arizona City	1,200	
Settlements along the Gila	500	
Tucson and vicinity	2,500	
Tubac and settlements along the Santa Cruz and Sonorita	250	
Settlements along the San Pedro	50	
Total south of the Gila	4,500	
		4,500

The white population north of the Gila is as follows:

Phœnix settlement on Salt River	150	
Wickenbury	300	
Prescott	800	
Settlements in Prescott's district	200	
Hardyville, Mohave City, and La Paz	700	
Total north of the Gila	2,150	
		2,150
Total white population		6,650

One-third of these are engaged in farming; one-fourth in trades, and one-sixth in mining.

It will be seen by the above that more than one-third of the Indians in Arizona are at war with the whites.

Whenever complaints are made by the whites the Indians are pursued, if it is practicable.

When the whites commit outrages upon the Indians, there are no complaints made, the Indians probably thinking it is of no use.

The law of Congress of February, 1862, prohibiting the introduction of spirituous liquors in Indian territory, is being constantly violated under license of the territorial laws. The military seldom interfere, except when liquor is sold in the vicinity of military posts. An exception is noted in the case of Brevet Brigadier General A. J. Alexander, Major Eighth Cavalry, commanding sub-district of the Verde, who has notified citizens and traders in his district that he would enforce the law.

The Yumas, Chemehuevis, New River, and *Cocopas* are much alike, are peaceable, and live along the banks of the Colorado, from Fort Yuma to Fort Mohave; they are fast dying out. They prefer the neighborhood of Fort Yuma to their proper reservation on the Colorado above the La Paz. The issue of goods to them is now merely nominal, though formerly it was quite different. The New River Indians fish, the Chemehuevis hunt, and the Yumas and Cocopas work for the steamboat company.

The *Pah-Utes* are a great tribe, which live by hunting and fishing. They are spread over the vast tract of territory between the Sierra Nevada and the Colorado River, going as far south as the thirty-fifth parallel, and extending to the northward through California and Nevada, into southern Oregon and Idaho. They have been at peace with us since 1867. They have received a few presents from the superintendent at La Paz. Occasional issues of flour are made to these Indians at Fort Mohave. They own many ponies.

The Mohaves—2,500—on a reservation, were formerly warlike, but now peaceable. After some severe drubbings by our troops, they are located on the east bank of the Colorado River, south of Fort Mohave. They cultivate along the Colorado, raising melons, squashes, and beans; unti lrecently they have received regular issues of provisions from Fort Mohave.

They own some horses and cattle, and are at peace with neighboring tribes. They are, like the Yumas, much decreased by contact with the whites, and are fast disappearing.

The Hualapais—600—warlike, located along the Cerbat, Aguarias, and eastern slope of the Black Mountains, from Bill Williams's Fork on the south to Diamond River on the north. They live by the chase; are very poor, having but little stock. Prior to 1866 they were at peace with the whites, but in that year their head chief, Wamba Yuba, was killed by a freighter named Miller, on the mere suspicion that some of his young men had assisted in the killing of a white man at the toll-gate, near Aztec Pass, a point east of the usual range of the tribe, since which time they have been in open and bitter hostility with our people. They are a brave and enterprising race, and their familiarity with the whites, and the possession of a large number of fire-arms have greatly increased their power for mischief. It is believed that they obtain ammunition from Mormon settlements on the Upper Colorado, either directly or through the Pah-Utes. Hopes of peace with this tribe are entertained at army headquarters in Arizona.

The Yavapais or Apache Mohaves—2,000—warlike, the bravest and most inveterate foe to the white man in Arizona, located in the rugged mountain country, between the Aztec and Aguarias Mountains; they have been on the reservation at La Paz; on one occasion they killed their agent Mr. Leihy, and his clerk, and an Indian in their employ, who were on their way to Prescott.

General Devin, in a recent report not yet published, says of these Yavapais, "that during the spring of 1868, between one and two hundred were again induced to go upon the reservation, but soon left, declaring they were made to work, but could get nothing to eat. No immediate result followed their leaving, beyond a few unimportant

depredations, until August of the same year, when a freighter named Chenoworth, ambitious of the fame of his predecessor, Miller, the killer of Wamba Yuba, attacked with a number of his teamsters, in the same treacherous manner, a band of Apache Mohaves," who had been induced to come to the town of La Paz by a number of citizens thereof, under pretence of making a treaty. A dozen or more of the Indians were killed, among them several chiefs, none of the attacking party, of course, being hurt.

Brevet Lieutenant Colonel Price, commanding sub-district of Upper Colorado, at once took summary measures to arrest those concerned in the outrage, some of whom were apprehended. The territorial government also took action upon the subject, but owing to the (as charged) disgraceful connivance and sympathy with the Indian killers of the United States district judge, the accused were set free; and Messrs. Chenoworth and Miller, the originators of two Indian wars, that have cost the lives of probably more than one hundred better men, still pursue their calling unmolested, and boasting of their readiness to do again what they have done before.

"Since the date of Chenoworth's outrage, the Indians have been bold and daring beyond all former precedent; a number of citizens and several soldiers have been killed; the mails repeatedly attacked, and the operations of the Vulture mine, (the only independent lucrative enterprise in the Territory,) nearly brought to a stand-still by reason of persistent attacks upon its trains."

The troops do the best they can, but the Mohave Apaches are too much for them; twice they have been defeated by the Mohave Apaches.

Another band of these Indians range down as far south as the capital of the Territory, Tucson, and north to Prescott, east to Camp Grant, and west to McDowell.

The Pimos—4,000—are peaceable Indians, located on a reservation on the south bank of the Gila River; they cultivate extensively, raising large crops of wheat and corn, much of which is purchased by traders and sold to government; eight hundred of them are capable of bearing arms. They own large quantities of stock and are self-supporting. They are brave and enterprising, and frequently accompany our troops as scouts and guides. They are always at war with the Apaches, yet otherwise remain closely upon their reservation.

The Maricopas, seven hundred, are a much smaller tribe, and resemble the Pimas in every particular. Their reservation is on the opposite side of the Gila River to Pimas. They are among the best and most useful of all the Indian tribes in America. Four or five hundred settlers above them, on the Gila River, have built acequias and diverted the water from the Pima reservation, instead of returning it to the river as they should.

The Pimas and Maricopas assert very justly that in a dry season their crops will be ruined in consequence of this action of the settlers, and so an unfriendly feeling has sprung up. The Pimas, having remonstrated in vain, are beginning to assert themselves by riding over the crops of the settlers, and in some cases by stealing their stock, &c. In due time this will lead to open war, if it is not checked. Complaints are made that the agent of these Indians, Mr. Ruggles, should be removed for neglecting his duty; he lives thirty miles away, takes no interest in their welfare, and sees but little of them; he violates the law of Congress, which requires that he should distribute his goods in the presence of an officer of the United States Army.

The Papagos, peaceable; a numerous tribe of industrious and christianized Indians, who have of late years been wholly ignored by the Indian department; their number is not known; they support themselves by farming and in the manufacture of mats and pottery, in which arts they excel.

They occupied the southern edge of Arizona, along the line of Sonora, but of late years the whites and Mexicans have been taking up their best lands, and the Papagos are gradually being driven over into Mexico or Sonora; they have no reservation assigned to them.

The Moquis, four thousand, peaceable, I visited in June last; they are an intelligent and very industrious class of Pueblos, living on the top of high rocks in the midst of the arid plain east of the Little Colorado and west of the Navajo reservation at Fort Defiance; they have never been under the care of the Indian Department; they live by farming, raise large herds of goats and sheep, cultivate fruit, peaches, &c., and manufacture cloth, blankets, pottery, &c. They are overawed by the Navajoes, who, having access to the supplies from the United States, are enabled to trade axes, hoes, blankets, and sometimes ammunition with them at very high rates.

They received us with great hospitality, feeding our animals with an abundance of corn, of which they have a small supply, and giving us dried peaches, cooked beans, and corn bread for ourselves to eat.

They ask that schools may be located and the mechanical and industrial arts taught among them, and wish for a supply of tools, and with an agent from the United States government to take care of them. I trust that an agent may be sent to them, and schools, farming implements, guns and ammunition, be furnished them.

The Casinos, three hundred, peaceable; but little is known of them. They live near St. Francisco Mountain, east of the Moquis; they are harmless and few in numbers. Thought to be very poor.

The Tonto Apaches, six hundred, warlike; inhabit the Tonto basin from the Mogollon Mountains on the north to Salt River on the south, and between the Sierra Ancha on the east to the Mazatsal Mountains on north; cowardly and murderous; they killed more pioneers in northern Arizona than any other tribe; they hang around the highway and small ranches, and lie in wait for small parties of lonely ranchmen working in the fields. They are well armed, which it is supposed they obtain from the Zunians and Coyoteros Apaches. Prior to 1865 they were peaceable. At that time some of the white settlers around Prescott killed some of them, as they alleged, for stealing some of their stock. They have been constantly on the war path since, until the fall of 1867 and '68, when Dutchleu's band came into Camp Reno, and were living there up to May last. They appeared very contented with their new relations with the troops, and were already making themselves useful as couriers, guides, &c.; and were also gathering hay for the contractors, who found their employment most profitable, as they only paid them in trade, at rate of one-half cent per pound for hay, while the government paid him nearly three cents. Another band came in lately, and in less than a year it is believed that all of the Tontos will be at peace. Their former depredations were mostly in the Prescott district. They are at peace with all neighboring tribes.

The Pinals Apaches, warlike. There are none bolder, braver, or more enterprising than the Pinals. They occupy the rugged country surrounded by the Sierra Ancha, Mogollon, Pinal, and Apache Mountains. Their country abounds in game, deer, rabbits, quail, turkeys. Their land is fertile in the valleys, and water is plenty from the mountain streams. The squaws cultivate the soil, and the men hunt, fish, and fight. They range over an extensive country, from Camp Grant, Camp Goodwin, down through the Chericahui and Gaudeloup, Dragoon and Huachacca Mountains, roaming down into New and Old Mexico, Sonora, and back again with droves of captured stock to their homes in the Pinal Mountains. They move in such large numbers and so rapidly that the troops are ineffectual against them. Two years ago, this tribe drew rations at Camp Grant. Their families remain at home in the inaccessible cañons while the warriors are absent on their raids.

The Coyoteros, or Sierra Blancos, three thousand, warlike. This tribe has a famous chief named Cochis, of the Chericahui Apaches, from the mountains in which they once lived; well known to the whites up to 1860, when he was friendly. He is reckoned the ablest and most vindictive Indian in southern Arizona. His animosity is attributed to an ill-advised attempt to take him and his family prisoners, with a view of holding them as hostages for the return of property stolen by some other Indians. They are a warlike tribe, though considered less so than the Pinals. They also range far into New and Old Mexico and Sonora.

Miguel, a renegade Mexican, is considered an able man, and is reputed chief of the Coyoteros; while a full-blooded Indian, named Miguel, is chief of the Sierra Blancos. They get ammunition from the Zunians. A reservation was set apart for them at Camp Goodwin in 1866. Fifteen hundred of them drew rations there at one period. But on their refusing to deliver up some prisoners who were reported to have attacked a train, they were alarmed and ran away to the mountains, and have been at war ever since.

I have given in brief the state of the tribes in Arizona. It is only cursory, but all my time allows.

THE APACHES.

A deputation of the chiefs of the Apaches (Coyoteros) came to visit the chief of the Navajoes while I was there; they proposed to the Navajoes to come in and settle on or near their reservation, and arranged for a grand council of the chiefs of both tribes at a place called Ojo Caliente, a month later. I wanted very much to attend this meeting, believing that it was the first step toward a peace with these troublesome Apaches, but the military authorities thought it was useless, or impracticable. (See Appendix I.) I finally made a formal application to Major General Getty, commanding department of New Mexico, and asked for the escort my orders from General Grant entitled me to, but the general replied that it would take a much larger escort than he could then afford to spare. Besides, he said he thought that the chiefs would come to see him. (See Appendix J.)

It was with great regret that I left New Mexico without attending that council with the Apache chiefs, though I have no doubt but that General Getty did the best he could, and from the kindest motives. I

am greatly indebted to him for many generous attentions, as I am also to Colonel Ludington, chief quartermaster of the department, Colonel Evans, and the officers at Fort Bascom and Fort Wingate.

I was very much interested on my return to San Francisco from Alaska this fall to read of the capture of two gold miners, Messrs. Cooley and Dodd, among the Apaches of Southern Arizona, this summer. These two gentlemen had arranged to accompany me on this tour to Ojo Caliente if the commanding general had approved. They went alone, however, and, as it illustrates the bravery of our western gold miners, I add it to the appendix, marked J.

Since I left New Mexico the Apaches have been gathered together at a place called Alamosa, near Fort McRae, waiting, like a flock of sheep, to be placed on a reservation. Through the faithful efforts of their agent, Lieutenant Charles E. Drew, they have been waiting patiently for now over four months, with no other aid from the government than a small allowance of subsistence. They should be attended to without delay, and many lives and much treasure can be thus saved. (See Appendices L, M, N, O, and P.)

On my way home I passed through the reservation of the Utes, at Maxwell's. They had been out on a hunt for buffalo on the prairies, and had got in a fight with the Comanches, and been worsted. Such fights should be prevented, and the guilty parties who commence it should be punished.

The Utes don't like the idea of removing to their new reservation in Western Colorado, and complain that they did not agree to the change; yet Governor McCook thinks that he can induce them to consent to their removal.

VINCENT COLYER,
United States Special Indian Commissioner.

Hon. FELIX R. BRUNOT,
Chairman of Board of Indian Commissioners.

APPENDIX A.

To the Senate and House of Representatives in Congress assembled:

Your memoralists, on behalf of the general committee of the United States Indian Commission, beg leave to call the attention of your honorable bodies to the condition and treatment of our Indian tribes.

We are the more encouraged to make this appeal by the humane spirit which has been so distinctly manifested in your recent legislation. The appointment, amid the excitement of impending hostilities, of the Peace Commission, and the gratifying results of that commission in averting an apparently inevitable and general Indian war, one year since, afford assurance of a deep desire to do justice, and a willingness to make sacrifices for that end, which it gives us the most sincere pleasure to acknowledge.

It has long been the conviction of the humane amongst us, that our aboriginal inhabitants have been the victims of great wrongs, cruelties and outrage; but it is only recently that the particular nature, the atrocious character, and the frightful results of these crimes have been brought distinctly before us. The recent reports of the Indian Peace Commissioners, and of the joint special committee of the two houses of Congress, have in some degree disclosed the nature and sources of them; and the disclosure is at once so painful and humiliating as to call for the most prompt and vigorous measures of redress and remedy, for the reason that it concerns alike the honor and the interests of the nation.

We stand charged before the civilized world, by the testimony of our own witnesses, with having been "uniformly unjust to the Indians;" and it is stated by General Sherman and his associate commissioners, that this injustice has been the cause of all the wars which they have waged against us.

Among the chief causes of these wars, which have entailed the loss of many lives,

and been the pretext upon which the people of the United States have been robbed of millions of hard-earned treasure, we enumerate the following:

1. The dissatisfaction of the Indians in consequence of having sometimes been betrayed into the cession of their lands by pretended treaties.
2. The constant failure of the government to fulfill in good faith its treaty obligations with the tribes.
3. The frequent and unprovoked outrages and murders of Indians by soldiers and white citizens.
4. The impossibility of obtaining justice in local courts, or of punishing white criminals, for the reason that the testimony of Indians is not allowed in those courts.
5. The unlawful occupation, by the whites, of lands not ceded nor treated for.
6. The shameful fact, that of all the appropriations made by Congress for their benefit but a small part ever reaches them.

It is also affirmed, by the same authorities, that the Indian race is becoming not only morally degraded, but also physically undermined, by the most loathsome disease which infests our civilization; that one of the finest physical types of man has already become seriously enfeebled; and that tribes, originally comparatively pure, are fast sinking into a grossness of vice which threatens their utter extinction.

This latter evil, in all its destructive extent, seems to be an inevitable attendant of the presence of our troops in the Indian country. All these, and many other disgraceful facts, are attested by respectable officers of the government, by a large number of Indian chiefs, and by many trustworthy private citizens.

The unprovoked butchery of several hundred peaceable Indians, chiefly women and children, by Colonel Chivington, as detailed in the official evidence above referred to, is enough to brand with lasting infamy any nation that could suffer it to pass unpunished. Our community was shocked by the action of the British authorities in India, in blowing from their guns the prisoners of war whom they had captured, but their deeds of blood pale before the infamous murders by Chivington, perpetrated under the authority and in the name of the United States!

It is not our purpose to dwell unnecessarily upon these sickening recitals, nor to express any doubt of the desire of Congress to deal justly with the feeble remnants of the powerful tribes that once owned and occupied the fair land which we now enjoy. But we respectfully submit that it is our national duty to make such provision as shall insure the faithful performance of our national obligations.

No nation can safely disregard the just claims of even the humblest class of its citizens. The promise made by General Sherman to the Indians, that their rights should be respected, and that they should be justly compensated for the necessary infringement of those rights, found an echo in the hearts of all honorable men. No nation is more sensitive to the claims and obligations of justice than our own; and we are sure that when the true history of the Indians' wrongs is laid before our countrymen, their united voice will demand that the honor and the interests of the nation shall no longer be sacrificed to the insatiable lust and avarice of unscrupulous men.

The good intentions of Congress toward the Indians have, in great measure been frustrated by the want of honest and faithful agents, with sufficient power to control the rapacity of frontier practice. It is the object of the association which we represent to array on the side of justice and humanity the influence and support of an enlightened public opinion, in order to secure for the Indians that treatment which, if in their position, we should demand for ourselves. To this end we believe it may be necessary to enlist the services of capable and reliable men, independent of political or party bias, who shall not be remunerated from the public treasury, and who shall have no pecuniary interest to swerve them from the objects of their appointment.

Deeply impressed with the vast importance of our Indian affairs, as involving both our national interests and our national honor, we desire respectfully to commend them to the wisdom, the patrotism, and the justice of Congress.

Signed by direction and on behalf of the general committee aforesaid.

Howard Crosby, D. D., *President*,
Peter Cooper, *Vice-President*,
Benjamin Tatham, *Treasurer*,
William T. Blodgett,
LeGrand B. Cannon,
Edward Cromwell,
Vincent Colyer, *Secretary*,
Executive Committee.

Peter Cooper,
David Dows,
Wm. T. Blodgett,
Henry Bergh,
LeGrand B. Cannon,
Jonathan Sturges,
Jackson S. Schultz,
James A. Roosevelt,
Edward Cromwell,
George C. Collins,
Benjamin Tatham,
Vincent Colyer,
Rev. H. W. Beecher,
Rev. S. S. Tyng, jr.,
Rev. H. Crosby, D. D.,
Rev. Jas. M. Bulkley,
Rev. E. H. Chapin, D. D.,
Rev. E. A. Washburn, D. D.,
Rev. Thos. Armitage, D. D.,
Prof. Benjamin N. Martin,
General Committee.

COOPER INSTITUTE,
New York, July 14, 1868.

APPENDIX B.

[Received late in January, 1869.]

HEADQUARTERS SOUTHERN INDIAN DISTRICT,
Fort Cobb, I. T., November 10, 1868.

SIR: I would respectfully call the attention of your commission to the fact that there is collecting at this point, for the care and protection of the government, under my direction, some 8,000 or 10,000 of the wild Comanches and Kiowas, and other Indians, who of all those upon the plains have been least affected by contact with the white man. The purpose of the government, here and elsewhere, being to place all these Indians upon lands for permanent homes, where the evils so loudly proclaimed against them cannot continue, and where he will ultimately become self-supporting. Feeling that the purposes and intentions of your commission are humane and worthy, I would most respectfully suggest that one of your number, or some person chosen by you, come to this place, accepting my hospitalities the coming winter, and here study and learn the condition and wants of these people. Here an intelligent and true remedy may be found for the evils that surround them. I will further say that practical missionaries of good moral character, who should be young and active, of the following avocations, farmers, house-builders, gardeners, fruiterers, and cattle raisers, with such aids as will enable them to instruct in all these branches, can do much in the cause of humanity, and assist greatly in solving the true problem of Indian amelioration.

Very respectfully yours,

W. B. HAZEN,
Brevet Major Gen. U. S. A., Commanding Southern Indian District.

Hon. PETER COOPER,
President of U. S. Indian Commission, New York City.

APPENDIX C.

Authority and protection from General Grant.

FEBRUARY 8, 1869.

Commanders of troops in the Department of Missouri will please give Mr. Vincent Colyer facilities, when necessary, transportation and escort to reach Fort Cobb, and such other military posts as he may desire to visit in the Indian country.

U. S. GRANT, *General.*

APPENDIX D.

FORT LEAVENWORTH, KANSAS,
February 23, 1869.

DEAR MORGAN: Please let me know about what it will cost to feed the Osages from the time you commenced* till the 1st of April? Mr. Colyer wants to know.

Yours,

M. V. SHERIDAN.

Reply.—Between thirty-three and thirty-four thousand dollars, ($33,000 and $34,000.)

M. R. MORGAN,
Chief Commissary of Subsistence, Dep't Mo.

APPENDIX E.

NEW YORK, *February* 25, 1869.

To the Senate of the United States:

The petition of the executive committee of the United States Indian Commission respectfully shows that your petitioners have heard, with grave apprehensions, that a certain agreement with Indians for eight millions of acres of land, commonly called Osage Indian treaty, now pending before your honorable body for confirmation, is likely to obtain the assent of the Senate.

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* About 1st December.

Your petitioners respectfully ask, on behalf of the association that we represent, that said treaty be rejected by your honorable body, for the following and other palpable reasons:

First. Because said treaty has been formally denounced as "a pretended treaty," improperly obtained, and as "an outrage on the rights of the Indians," and as unjust in other respects, which denunciation fully appears in the report No. 63, presented by Hon. Sidney Clarke, from the Committee on Indian Affairs of the House of Representatives, and ordered to be printed June 18, 1868.

Secondly. That the Osage Indians are reported by our own agent to be in a condition of extreme destitution, and therefore should not be prevented, as they inevitably would be by the confirmation of this pretended treaty, from realizing the full value of any land they may be obliged to sell. Whether the damaging allegations and current reports are true or otherwise, they tend to bring dishonor upon the country, and are of themselves sufficient reason for the rejection of this treaty; and that its passage through the Senate, under all the circumstances, without full inquiry by disinterested and incorruptible parties into all the facts and interests involved, will tend to the dishonor and injury of the nation.

Your petitioners, therefore, respectfully but earnestly appeal to your honorable body to reject said treaty, and to take such other measures as may be necessary to protect the national honor, as well as the rights and interests of the Indians, who, in the absence of political power, must be regarded as the wards of the nation.

PETER COOPER, *President.*
BENJAMIN N. MARTIN,
EDWARD CROMWELL,
BENJAMIN TATHAM, *Treasurer.*

WILLIAM T. BLODGETT,
LE GRAND B. CANNON,
VINCENT COLYER, *Secretary,*
Executive Committee.

DAVID DOWS, Esq.,
JONATHAN STURGES, Esq.,
HENRY BERGH, Esq.,
JACKSON S. SCHULTZ, Esq.,
JAMES A. ROOSEVELT, Esq.,
GEORGE C. COLLINS,
Rev. JAMES M. BULKLEY,

Rev. H. W. BEECHER,
Rev. H. CROSBY, D.D.,
Rev. E. H. CHAPIN, D.D.,
Rev. E. A. WASHBURN, D.D.,
Rev. THOMAS ARMITAGE, D.D.,
Rev. STEPHEN H. TYNG, Jr.,
General Committee.

E 1.

The reports of agents in the Osage country represented that white settlers, to the number of over two thousand, had trespassed upon the Osage lands, and during the absence of the tribes on their hunt last summer, had occupied their cabins, taken possession of their corn-fields, cattle, hogs, &c., refusing to move and threatening the lives of the Indians if they troubled them. One agent writes as follows:

"Have received no mail yet. I heard two days since that No-pa-wa, chief of Little Osages, had just arrived at his town on Elk River. Two men were in last evening to see me—had come direct from the mouth of Walnut to report the threatening attitude the Osages had assumed out there. It seems that Hard Rope and Chetopa are there, and have notified all the settlers to leave, creating much alarm. I think those men expected to obtain encouragement and protection, or permission to remain. If so, they were disappointed. Hard Rope will probably settle the disputes in the valley when he returns, if something is not done before that time. A young, industrious half-breed was in yesterday, with two of his friends, representing that he had built a cabin, and had inclosed and cultivated several acres of ground; had been there four years. Now the whites have surrounded him, and one has built within a few yards of his own house, and threatens his life if he does not leave his houses; don't allow him to cut timber for rails, &c. There is no language used among Friends that fully describes the meanness and ingratitude of some of those settlers; at least I am ignorant of the terms. I went to see another case last week. The man came last spring; found a full-blood living on a very desirable piece of ground. He told the Indian if he would let him build a cabin by him he would plow his ground for him, and do many other good things for him. The Indian took him in, and now he threatens the life of the Indian if he comes on the claim. I reasoned the case with him, but to no purpose; told him to pay the Indian a reasonable price for his improvement, or he must get off the claim. He refused to do either. In conversation with the Indian, I asked him if he felt like taking revenge. He answered that he was trying to live a good Catholic, or he would not take such injustice. This is a sad case otherwise, for as they were going out to the hunt, this Indian's wife's brother (a lad) accidentally shot dead an Indian man. The lad's life was only saved by this Indian's giving ten ponies, which was all he had, to the dead Indian's family. So he was unable, for the want of ponies, to continue on the hunt, and returned to find the torpid serpent he had taken in, warmed to life and ready to kill him."

Appendix F.

The Cherokee chiefs themselves say, on the proposal to give their nation a territorial government, a subject which was attracting the attention of the Cherokees while I was there, and is now daily increasing in interest before Congress:

The Indian—living for more than a hundred generations where the supply of game was inexhaustible; his clothing, what little custom or climate rendered desirable—to a great extent the result of his sports; under circumstances which rendered it undesirable and utterly impossible to accumulate wealth; a state of existence in which each day provided for itself—has been developed into a type of man, as peculiar as the circumstances which have surrounded him, a type in which the idea and consequently the habit of accumulation is entirely dormant and undeveloped; but through all the long ages past there has been no protection against neighboring hordes, except his activity, his cunniug, and his valor. Hence the development of the warlike traits of his character. That character has been made what it is by the laws of nature, as universal and inexorable as those of gravitation. The people of Holland, for instance, have been for many generations developed under extremely dissimilar circumstances. A dense population on a small territory render toiling industry and frugality necessary to their well-being. Hence accumulation naturally comes to be the ruling idea of their lives. Trained for many generations under a well-regulated government and in a country monotonously flat, the Hollander is mild and peaceable.

The Indian is called indolent; and so he is, for lack of a motive which can arouse his peculiar development. Place an Arapaho and a German on the plains alone; make revenge or friendship the motive; and a school-boy can tell you which would display the most unconquerable energy; braving fatigue, hunger, danger, and death itself.

Change the scene to Washington. To labor for hire the German would toil day and night, while the Indian would not earn his bread—would sleep and prove worthless.

Such is the difference between the red and white races, as we now have them. The difference in their developments cannot be effaced by an act of Congress, nor can the result of peculiar training through a hundred generations be entirely changed by one generation of a different training.

The Cherokees are now, by a forward movement through two generations, far in advance of the Arapaho, but equally far behind the white races in that industry, habit, and energy of character which is the result of the development of the idea of accumulation.

To mingle the Cherokees and white men together in the same community would result in the white men soon owning everything, the Indian nothing; and he becomes a worthless outcast in the country which was once all his own—his home.

We wish to avoid this. Will a generous and great nation deny to a weak and defenseless people existence?

We know that all the varied forms of territorial government are but an initiatory step to crowding white settlers among our people. We are told that it would make no difference how we are secured and protected so it is effected, and that it would be done as effectually by legislation as by treaty; but to us it appears that when once cut loose from our treaty moorings, we will roll and tumble upon the tempestuous ocean of American politics and congressional legislation, and shipwreck be our inevitable destination. We now have our moorings. We have the protection of this powerful government to look to; its pledges to rely upon. Need we apologize for thinking that the government of Washington and the Adamses is still generous and honorable?

The Cherokees wish to build and own, by such company of Cherokee citizens as shall be organized under the authority of the Cherokee National Council, the railroads crossing their own lands, meeting and connecting with such roads as approach their border. They wish to do this for reasons above all pecuniary considerations. They know that to have the roads contemplated through their country owned by capitalists who are strangers to them, who will only look upon their nationality as an incumbrance, and, perhaps, their presence, in any form, as a nuisance, would result in the loss of their lands and destruction of their people.

They have the means to build their roads, as above indicated. By allowing them to do so a nation will, perhaps, be saved. By refusing the privilege to them the first successful experiment in the civilization of the Indian will be checked and cut off in the midst of its success, and the last eager hope of a race extinguished. For the lands in the Indian territory, the last and only spot in North America owned and controlled by Indians, and it has been fondly hoped should finally be the last refuge of the remnants of all the tribes exterminated by operation of natural laws before referred to.

Do Cherokees ask too much when they ask for existence? Cannot they be allowed those conditions necessary to existence; especially when all they ask interferes with the rights of no living man? Have the Cherokees anything claimed or owned by any other man? Whom do they wrong? They ask the privilege to live on and enjoy their own lands, which the United States have given them its most solemn pledges to protect

them in. Do they ask too much? They believe the government will be faithful—fulfill all its pledges. Do they wrong the government or the people in believing this?

LEWIS DOWNING,
Principal Chief Cherokee Nation.
WM. P. ADAIR.
ARCH. SCRAPER.
SAMUEL SMITH.
J. P. DAVIS.
C. N. VANN.

APPENDIX G.

Public schools of the Cherokee Nation, March, 1869.

Names of the districts.	No. of children n each district.	Condition of school-houses.	Names of teachers.	Qualificat'n of teach'rs.	Amount paid to teachers per month.	Average attendance of scholars.	No. of males.	No. of females.	No. of orphans attending school.	Total No. of children.
1. Seguoyah district..	3	Poor..	William Patton...	Medium ..	$40	.....	.....	.....	.....	.....
			Ready Taylor.....	....do	40	62	54	52	15	121
			Jane Alken.....	....do	40	.....	.....	.....	.....	.....
2. Illinois district.....	4	Poor..	Wm. H. Campbell.	....do	40	.....	.....	.....	.....	.....
			N. E. Boynton.....	....do	40	132	131	118	20	269
			——— Bridges	....do	40	.....	.....	.....	.....	.....
			J. B. Hitchcock ...	....do	40	.....	.....	.....	.....	.....
3. Canadian district...	3	Good..	E. F. Fitzgerald...	....do	40	.....	.....	.....	.....	.....
			Anna Pope	....do	40	108	101	121	15	237
			M. E. Archer.....	....do	40	.....	.....	.....	.....	.....
4. Flint district.....	3	Good..	Ruth Adair.....	....do	40	.....	.....	.....	.....	.....
			Wm. H. Davis.....	....do	40	63	58	60	15	133
			Nancy Lynch.....	....do	40	.....	.....	.....	.....	.....
5. Going Snake dist...	5	Good..	C. E. Bushyhead..	....do	40	.....	.....	.....	.....	.....
			C. McCrary.....	....do	40	.....	.....	.....	.....	.....
			Wm. Thompson...	....do	40	168	113	131	25	269
			G. E. Trowbridge.	....do	40	.....	.....	.....	.....	.....
			L. G. Meigs.....	....do	40	.....	.....	.....	.....	.....
6. Tahlequah district.	4	Good..	Florence Wilson..	Abv. med.	40	.....	.....	.....	.....	.....
			Lizzie Bates	....do	40	144	85	96	20	201
			Lizzie Parks.....	Medium ..	40	.....	.....	.....	.....	.....
			Bell Pierson	....do	10	.....	.....	.....	.....	.....
7. Delaware district ..	4	Poor..	E. B. Sanders.....	....do	40	.....	.....	.....	.....	.....
			D. Daniel.....	....do	40	.....	.....	.....	.....	.....
			J. H. Foreman....	....do	40	69	84	62	20	166
			Lizzie Keys.....	....do	40	.....	.....	.....	.....	.....
8. Saline district.....	3	Good..	Wm. H. Turner...	....do	40	81	69	50	15	134
			J. Griffin.....	....do	40	69	.....	.....	.....	.....
			E. Archer.....	Abv. med.	40	.....	.....	.....	.....	.....
9. Coo-we-skoo-we dist	3	Poor..	John T. Adair	Medium ..	40	.....	.....	.....	.....	.....
			A. E. Adair.....	....do	40	81	69	50	15	134
			Susan Harris.....	....do	40	39	39	30	15	84
Total	32	.....	.....	.....	1,280	866	734	729	160	1,614

The superintendent says: "The progress of our common schools during the past year has been great; our people are manifesting the interest which the importance of the subject demands. It is manifest to all thinking persons that we are trying to keep pace with our ever-advancing age; the hatred of men is every day lessened by the gradual improvement of our people; let us have our high schools put into operation. I trust that when you are called upon to act on this question we shall all take lofty ground and cast our votes that the blessings of education shall be conferred on every child of the nation."

SPENCER S. STEPHENS,
Superintendent Public Schools.

APPENDIX H.

Statement of all Indians of all sexes and ages belonging to the southern Indian district, from actual count and the best authority, February 1, 1869.

	Present.	Absent.	Aggregate.	Remarks.
COMANCHE AND KIOWA AGENCY.				
Comanches:				
Pennelakas	248	.....	.....	Accurate.
Noconees	312	.....	.....	Accurate.
Yamparakas	356	.....	.....	Accurate.
Quahadas	.....	700	.....	Approximate.
Coocheetakas	.....	500	.....	Approximate.
Yachakeenees	.....	200	.....	Approximate.
Moachis	.....	100	.....	Approximate.
Kiowas	786	300	.....	786 accurate, 300 approximate.
Apaches	281	.....	.....	Accurate.
	1983	1800	3783	
ARAPAHOES AND CHEYENNE AGENCY.				
Arapahoes	360	500	.....	360 accurate, 500 approximate.
Cheyennes	.....	1500	.....	Approximate.
	360	2000	2360	
WICHITA AGENCY.				
Affiliated bands:				
Wichitas	298	.....	.....	Accurate.
Wacoes	94	.....	.....	Accurate.
Kuchies	99	.....	.....	Accurate.
Tawacarroes	123	.....	.....	Accurate.
Caddoes	284	147	.....	Accurate 147 at Cherokeetown, C. N.
Delawares	.....	50	.....	50 at Cherokeetown, C. N.
Shawnees	.....	400	.....	400 at Cherokeetown, C. N.
	898	597	1495	
Grand total of all tribes and bands	.....	.....	7638	

HEADQUARTERS SOUTHERN INDIANA DISTRICT,
Camp at Medicine Bluff Creek, Indian Territory, February 16, 1869.

Official.

CHAS. G. PENNEY,
Brevet Captain United States Army, Disbursing Officer.

APPENDIX I.

ACTING ASSISTANT ADJUTANT GENERAL,
Headquarters District of New Mexico.

MAJOR: I have the honor to report that there arrived at this post to-day five Coyoteros Apaches (one a Mexican captive,) accompanied by the governor and three others of the men of Zunie, the Apaches headed by their chief, Es-cha-pa, alias Miguel, the One-eyed. The chief bears with him two papers, both old; one given by General Carleton, dated September 11, 1865, being a permit to visit Santa Fé; the other given by R. Pollock, lieutenant colonel Second California infantry, commanding post of Fort Goodwin, Arizona Territory, dated April 26, 1866, representing him to be a good Indian. Miguel stated that he was once held a prisoner at Fort Sumner, and was set free; that he has been in the habit of visiting Santa Fé every year, except this year; that his band is a small one, being at the Carregas, north of the Sierra Blanca and this side of the Rio Prieto; that he has had no connection with the hostile tribes, and that his people are now engaged in planting, and desire to remain at peace with us—that being the object of his visit here. I replied to him that we were now at war with all the southern Apaches, troops being in the field against them, (of which he seemed to be

aware;) that I could only guarantee his people from molestation of the troops at this post, and that only so long as I had assurances of their good behavior; and that if he desired a permanent peace he must go to Santa Fé, to talk with the commanding general. He answered that he would do that as soon as his health, which was bad, would permit him, and as soon as he had finished his planting; say two months.

I then promised him a paper stating his friendly expressions, with which to return to his home, to exhibit it to any troops that might come near him, and advised him to keep his people at work in their ranches, apart from all others. It is difficult to determine correctly whether the representations of Miguel be true, or whether his people have simply been driven north by the movements of troops below. His appearance and manner were in his favor. He seems to be on friendly terms with the people of Zunie, and desired the same with the Navajoes. He brought his own interpreter, the language spoken by him bearing a marked difference from the Navajo, with many words the same.

I make this report for information, in view of the present state of hostilities with the Apaches.

Very respectfully, your obedient servant,

A. W. EVANS,
Bvt. Lieut. Col. U. S. A., Major 3d Cavalry.

A true copy:

JNO. C. GRAHAM,
Second Lieutenant Third Cavalry, Post Adjutant.

APPENDIX J.

HEADQUARTERS DISTRICT OF NEW MEXICO,
Santa Fé, N. M., June 28, 1869.

SIR: In reply to your letter dated Fort Wingate, June 30, 1869, I must state that in my opinion your contemplated visit to the council to be held between Apache and Navajo chiefs, at Ojo Caliente, on the 5th proximo, will be attended with so much of personal danger to yourself as to render a larger escort necessary than can well be furnished you; large escorts might also make the Indians uneasy and suspicious and seriously interfere with your plans and intentions in being present.

I understand that the Apache chiefs intend to come to Santa Fé at the termination of the council, in which case a more favorable opportunity for communicating with them on the points mentioned in your letter will be offered.

Very respectfully, your obedient servant,

GEO. W. GETTY,
Brevet Major General Commanding.

Mr. VINCENT COLYER,
Secretary United States Indian Commission.

Interesting scout among White Mountain Apaches.

Lieutenant Colonel John Green, United States Army, furnishes the department of California an exceedingly interesting report of a scout after Apaches among the mountains of Arizona Territory. We have condensed the report as much as possible without destroying its interest. After detailing the personnel of his command, the start from Camp Goodwin, loss of pack-mules, and consequent reduction of command, he reports as follows from camp on the Gila River: (We have suppressed all non-essentials.)

July 29, owing to the roughness of the trail yesterday, and many of the horses and mules having lost their shoes, I had to remain in camp in order to have the animals re-shod. I had learned that there was a large amount of corn planted on the White Mountain River, for which point I started on the morning of July 30; marched about eighteen miles and went into camp on that stream. I started Lieutenant Upham with twenty mounted men and some scouts to look for the corn-fields. They returned in the evening and reported that they had found some very large ones, and that the further up they went, the larger they seemed to get; but they had not time that evening to explore further. About sunset a party was discovered approaching the camp, which proved to be two white men (a Mr. Cooley and Mr. Dodd,) an Apache chief (Pin-dah-kiss or Miguel,) another Indian, and a Mexican, who lives with them and acts as their interpreter. The white men stated they were prospecting for gold, and had come, with Miguel, from Fort Wingate, New Mexico, from the commanding officer of which post (Colonel Evans) Miguel had a letter of recommendation. He had also letters from General Carleton, former commander of the district of New Mexico, and General Getty, present commander. I placed the party under guard that night, and on the following

morning had a talk with them. Miguel stated his village was thirty miles distant, on the Rio Cariga; that he had never been at war with the whites, and always wanted to be at peace; and that he now saw, since the troops had found their way into that country, it was necessary he should get at a reservation where he could be protected. He also stated that he had been several times to the posts in New Mexico, and had always been well treated. I then informed him he did not belong to New Mexico, but to Arizona, and that if he wanted to make any arrangements with the military authorities he must go to camp McDowell and see the district commander. I then told him I had nothing more to say, but would send some officers and men with him to his village, to see if the white men were trading arms and ammunition with them, as I had previously understood; but that if everything was found right, the officer in command would have a further talk with him. I then detailed Captain Barry, Lieutenants Upham and Calhoun, and fifty mounted men; chief scout Manuel, with eight of his men; Gallegos, a guide; and Mr. George Collier, interpreter, for this purpose. They left my camp at eight a. m., (this July 31.) Believing that many of these Indians, if not all, had been guilty of marauding, I instructed Captain Barry, if possible, to exterminate the whole village, but gave no positive orders; he was to be governed by circumstances. Soon after Captain Barry left, I broke up camp and moved up White Mountain River about five miles, to where I supposed was the central points of the corn fields, and went into camp; then detailed all the men, except a small guard for camp, and commenced to destroy the corn. At least one hundred acres of fine corn, just in silk, were destroyed, and it took the command nearly three days to do it. I was astonished, and could hardly believe that the Apache Indians could and would cultivate the soil to such an extent; and when we consider their very rude implements, and the labor it reqires to dig the *acequias* for irrigation, one cannot help but wonder at their success. Their fields compare very favorably with those of their more civilized brethren.

On the night of August 1 Captain Barry returned with his command, and reported that when he approached Miguel's village there was a white flag flying from every hut and from every prominent point; that the men, women, and children, came out to meet them, and went to work at once to cut corn for their horses, and showed such a spirit of delight at meeting them that the officers united in saying, if they had fired on them, they would have been guilty of cold-blooded murder. Even my chief scout Manuel, who has no scruples in such matters, and whose mind was filled with taking scalps when he left camp, said he could not have fired on them after what he saw. Captain Barry also found that the white men had nothing but some provisions and implements—being what they represented themselves, prospecting miners. Miguel reiterated that he wanted to go on a reservation where he could be protected, and Captain Barry repeated what I had previously told him, that he must go to Camp McDowell and see the district commander. He also gave him a letter for that purpose. Miguel promised to start on the following day, and commenced to make preparations at once. The white men were also to accompany him.

The Apaches have but few friends, and, I believe, no agent. Even the officers, when applied to by them for information, cannot tell them what to do. There seems no settled policy, but a general policy to kill them wherever found. I am also a believer in that, if we go in for extermination; but I think—and I am sustained in my opinion by most of the officers accompanying my expedition—that if Miguel and his band were placed on a reservation properly managed, and had a military post to protect them, they would form a nucleus for the civilization of the Apaches, as they seem more susceptible of it than any tribe I have ever seen. I even believe the Apache, if properly managed, could be used against the Apache, and so end the war in a short time. Miguel said he had soldiers, and would place them at my disposal whenever I wanted them.

* * * * * * * * *

I am, sir, very respectfully, your obedient servant,

JOHN GREEN,
Major First Cavalry, Bvt. Lieut. Col. U. S. A., Commanding Post.

The department commander regards this expedition as of great importance, and commends the zeal, bravery, and perseverance of the officers and men who composed it. He has forwarded a copy of it to the Adjutant General for the information of the Commissioner of Indian Affairs, asking that steps be taken to protect and provide for the friendly Apaches in their own country, and he renews a previous recommendation that an additional brevet be conferred on Colonel Green, and that Captain Barry and Lieutenant Calhoun be brevetted one grade; that Corporal John W. Ward, Troop K, First Cavalry, and Private William Williams, Troop K, First Cavalry, have some mark of commendation conferred upon them for special gallantry in the field.

Furnished by command of Brevet Major General Ord.

JOHN P. SHERBURNE,
Assistant Adjutant General.

APPENDIX K.

FORT MCRAE, N. M., *September* 3, 1869.

SIR: I have the honor to state that, in compliance with instructions received from Major William Clinton, United States Army, superintendent of Indian affairs for New Mexico, I proceeded toward Fort Bayard, New Mexico, to endeavor to communicate with the southern Apache tribes of Indians.

* * * * * * * *

I immediately proceeded to Fort McRae, and with the assistance of the commanding officer of the post, Brevet Lieutenant Colonel J. C. Gilmore, Thirty-eighth United States Infantry, I found some Mexicans who were willing to go to the chief and endeavor to bring him in. After three days, Loco, chief of the Mimbres tribe, came, accompanied by three warriors and four squaws. I then, through the means of interpreters, had a talk with them, at which the officers of the post were present. From this interview I learned that he (Loco) is willing to abandon the war path, and says he can speak for all of his tribe. He says that they want peace, and good peace, and no lie, (as he expresses himself.) Loco also says that Lopez, one of the chiefs of the Gila Apaches, who range in the Burro Mountains, is at his camp, and that Lopez's tribe are willing to come in after they see what becomes of Loco. Lopez could not be persuaded to come in and have a talk, but said Loco could speak for him.

In speaking of what they wanted, Loco says they want to plant near the Cuchio Negro, where they used to plant before they were driven away; also to hunt on the east side of the Mimbres Mountains as far south as old Fort Thorn, and as far as the mountains east of the Rio Grande, known as the Sierra del Caballos, and to a distance of twenty miles north of Fort McRae. They want to have the fort left here for their protection. They appear very willing to make peace, and I think that with proper care and by treating them honestly and justly, the whole of the Apache tribes may be brought in from the war path. I am confident that this Loco and his tribe are the ones that have been committing the depredations north and southwest of this point, as some of the warriors are wounded.

In my opinion, no better place could be had to negotiate with them from than this, for should you go out to them with troops, they will hide, and if you go alone you are not apt to return. Loco has promised to remain camped where he now is, until I hear from this letter and know your wishes. Not having any funds or goods, and no authority to promise anything, it is impossible to carry out my instructions.

I would also strongly recommend that immediate action be taken, as we can now communicate with all the tribes from this point, which I deem the most practicable one, and perhaps save many valuable lives and much property.

* * * * * * * * *

If this opportunity is lost it will be almost impossible to again allay their suspicion, and I would beg that if anything is to be done with them, it be done as soon as possible.

I would request an answer to this communication as soon as practicable.

All of which is respectfully submitted.

I am, sir, your obedient servant,

CHAS. E. DREW,
First Lieutenant U. S. A., Indian Agent.

Hon. E. S. PARKER,
Commissioner of Indian Affairs, Washington, D. C.

APPENDIX L.

FORT MCRAE, N. M., *October* 11, 1869.

SIR: I have the honor to make the following report of a council on the 10th with the following named chiefs of the Apaches, viz: Loco, Victoria, Lopez, Chastine, and one whose name I cannot write or pronounce.

The first three I have met twice before. The last two are of the tribe known as the Mogollon Apaches.

There were some forty warriors, and I saw lookouts on almost every hill, besides a guard over their animals about half a mile distant.

The council was held on the outskirts of a small Mexican town called Cañada Alamosa, which is the northern boundary of what they want for a reservation. Loco seems to be the head of all, and does all the talking. Previous to my going to see them this time he sent four of his men to me for rations to enable them to cross the country to get some chiefs of the Mescaleros to come and see me. I gave them five days—they expected to be gone twelve. All the tribes mentioned were once under one chief called Mangus Colorado, who was killed by the California troops while a prisoner. The son of this chief was at the council, but is not a chief. Since his death they separated and are under different chiefs, and take their name from the mountains where they range.

They only know themselves as Apaches. Loco says they will all come in from the war path if their Great Father will give them food and clothing.

I cannot make them understand why I cannot give them blankets and tobacco now; they say it is much cold and they need them. I told them their Great Father was a long way off and it would take a long time to get them, and they say they will wait until I hear from their Great Father. They say I must hear pretty soon.

The Mogollons had fine animals, and they are in good condition. I was told by a Mexican there were eighty-four warriors of this tribe beyond the Hot Springs, and one hundred and thirty-two of the members, besides women and children. He thought there must be four hundred in all. They were very suspicious, and all came well armed, a great many with guns, the rest with lances and bows. I could not get them into town as I did before, on account of a citizen scout of twenty-five men, under Captain J. M. Bullard, acting under General Order No. 1, issued by his excellency Governor Pile. They came into town while the chiefs were with me in a house having a talk. The scout behaved well, and moved out of town at my request. The Indians, however, took every precaution to prevent a surprise, and were very restless, with the exception of those who had met me before. It is impossible to get near them with soldiers, they are so suspicious.

The commanding officer of this post, Brevet Major Shorkley, Fifteenth Infantry, was present at this council. The Indians did not come in as they agreed until I went with my interpreter a mile or more from town to meet them.

The Mogollons are the ones that have been committing depredations below Fort Cummings and vicinity.

The Mescaleros commit the murders about St. Augustine Springs and Pass. All the warriors I have seen are young and hardy, and a great many of them have been wounded. I think it would be less expense to the government to feed and clothe them than to let them run as they do now.

There have not been so many together as at present for several years, and something ought to be done in the way of clothing and blankets now. This is the time of year they feel the need of such things, and in my opinion, if these that are here now could be placed somewhere and fixed up a little, it would be the means of bringing a great many more, which, perhaps, could not be done next spring.

I have been among them three times now, and do not feel disposed to go again without something to give them in the way of clothing.

They are getting together in such numbers, that if they are not kept at peace they will be able to give the troops in this vicinity a great deal of trouble, besides the loss of life and property.

I would earnestly request that you urge the department to do something at once, and give me definite instructions in the matter.

Loco says he will keep what there now are together where they now are, which is in the vicinity of the Sierra Negrette Mountains and the Hot Springs, and will also try and get as many more of them as he can. I am certain that Loco means peace, but he will have hard work to keep some of them, as I believe Victoria is not disposed to do so if he can keep enough warriors with him. At present he has a very small band and can do nothing unless some of the others get discontented. There will probably be depredations committed in different places by members of this same tribe, although they have to shoulder a great deal done by the Mexicans, for instance, the killing of the mail-carrier near Paraje, of which mention is made in the Santa Fé papers.

* * * * * * * *

I am, sir, very respectfully, your obedient servant,

CHAS. E. DREW,
First Lieutenant U. S. A., Indian Agent.

Major WM. CLINTON, U. S. A.,
Superintendent of Indian Affairs, New Mexico.

APPENDIX M.

FORT MCRAE, NEW MEXICO, *December* 1, 1869.

SIR: I have the honor to report that I have visited the Indians of my agency twice this month, and find that they still wish to be placed on a reservation, and not be disturbed by any one. On my first visit they were only five miles from Cañada Alamosa; within the past ten days they have broken up their camp and moved to the Hot Springs, twenty miles from their former camp. I was in their camp two days this week, and find them in a destitute condition. I have given them some corn, but as yet no meat. I hardly know what to do. It is certain they must be fed regular, or they must *steal* or starve. I believe they would do as near right as any of them do if placed on a reservation. At present they stay together in one place, willing to make a peace, but in danger of being attacked by any scout that takes a notion to go there, as every

one in this section of the country knows where they are, and the commanding officers of all the posts near have been informed of the fact by letter.

The position I am in is very unpleasant—not being able to promise anything to them—and they, like a lot of children, always expecting something.

I would respectfully request that you lay this matter before the department with the request that some action be taken immediately.

* * * * * * * * * * *

I am, sir, very respectfully, your obedient servant,

CHAS. E. DREW,
First Lieutenant U. S. A., Agent for Southern Apaches.

Major WM. CLINTON, U. S. A.,
Superintendent of Indian Affairs, Santa Fé, N. M.

Indorsement.

OFFICE SUPERINTENDENT OF INDIAN AFFAIRS,
Santa Fé, N. M., December 9, 1869.

Respectfully forwarded to the honorable Commissioner of Indian Affairs. I agree entirely with Lieutenant Drew, and think that with proper encouragement these Indians might be made to cultivate the soil instead of roaming around pillaging, as necessity compels them to do at present.

WM. CLINTON,
Major U. S. A., Superintendent Indian Affairs for New Mexico.

APPENDIX N.

HEADQUARTERS FORT MCRAE, N. M., *December* 25, 1869.

SIR: I have the honor to ask the consideration of the commanding general to the following statement of Indian affairs, as relates to the Apache Indians, now gathered in considerable numbers at or near Alamosa, a Mexican town, twenty-eight miles north of west of Fort McRae. These Indians, through Loco, principal chief of all the Apaches, have been gathered together and kept near where they now are under the conditions of an agreement or treaty made with them by Lieutenant Drew, United States Army, Indian agent, on the 10th day of October last.

* * * * * * * * * * *

These Indians, (who) I believe have faithfully kept every condition of the agreement made with them, and evince an earnest purpose of remaining permanently at peace, and upon the reservation designated. But they expect the issues of clothing, blankets, &c., as was agreed upon, which was to be made before the expiration of three months from the time of treaty. This time is nearly passed.

* * * * * * * * * * *

They are in an immediate need of an issue of blankets, &c., and I believe if the issue is not soon made it will be impossible to keep them longer together and at peace; they must scatter, and as a necessity revive their old warfare, a condition of affairs for which I must think the government would now be responsible. I am informed by Lieutenant Drew, and also by his interpreter, Mr. Patterson, a man of excellent character, that Loco assured them all the Apaches would come with him; that Cochise, chief of the Apaches ranging between Fort Bayan and Tucson, has sent him word that if the government would give them as to the Navajoes, and protect them, that he and all his warriors would join him. This would secure peace throughout Southern Mexico. I have visited these Indians, and am fully persuaded that they will come upon the reservation and remain permanently at peace, if the conditions of agreement are complied with by the government. In view of the above facts, and the government interest at stake, and knowing too that very diverse statements are made in relation to these Indians, by parties more or less interested, and for the information of the district commander, I make this statement.

I am perhaps unwisely trusting these Indians as at peace with us, certainly not making war upon them, and I most respectfully ask instructions.

I am, sir, very respectfully, your obedient servant,

GEO. SHORKLEY,
Captain 15th Infantry and Brevet Major U. S. A., Commanding Post.

The ACTING ADJUTANT GENERAL,
District of New Mexico.

Official:

WILLIAM A. KOBBÉ,
Brevet Major U. S. A., A. A. A. General.

Indorsements.

HEADQUARTERS DISTRICT OF NEW MEXICO,
Santa Fé, N. M., January 4, 1870.

Respectfully forwarded for the information of the major general commanding the department.

Major Clinton, superintendent of Indian affairs for this Territory, has informed me that a small sum ($2,800) has been placed at his disposal by the Commissioner to be expended for the benefit of these Indians.

The commanding officer, Fort McRae, has been furnished with an official copy of the indorsement of the Adjutant General of the Army, dated Washington, December 2, 1869, on a copy of report made to the superintendent of Indian affairs, by Lieutenant Charles E. Drew, Indian agent, of a council held at Fort McRae, New Mexico, October 10, 1869, with the Apache chiefs, Loco, Victoria, &c.

It is probable the information above referred to had not reached Captain Shorkley at the time the within communication was written.

GEO. W. GETTY,
Brevet Major General Commanding.

HEADQUARTERS DEPARTMENT OF THE MISSOURI,
St. Louis, Mo., January 14, 1870.

Respectfully forwarded for the information of the Lieutenant General commanding the military division of the Missouri.

J. M. SCHOFIELD,
Major General U. S. A., Commanding.

HEADQUARTERS M. D. MISSOURI,
Chicago, January 17, 1870.

Respectfully referred headquarters army, for the information of Commissioner of Indian Affairs.

P. H. SHERIDAN,
Lieutenant General.

ADJUTANT GENERAL'S OFFICE,
Washington, January 24, 1870.

Official copy respectfully forwarded to the Secretary of the Interior.

E. D. TOWNSEND,
Adjutant General.

APPENDIX O.

FORT MCRAE, NEW MEXICO, *January* 5, 1870.

MAJOR: I have the honor to make my monthly report of the Southern Apache agency, for the month of December, 1869. Since the 8th of November, 1869, I have been giving these Indians corn in small quantities, and since December 6 have issued beef at the rate of one-half (or less) ration, and shall continue to do so until I receive instructions to the contrary. I found this small issue necessary, in order to protect these Indians from great suffering, and, in some instances, starvation.

I assumed this responsibility, as it was the only way I could see to keep these Indians together. I hope my action will meet the approval of the department.

I hoped to receive definite instructions in regard to the treatment of these Indians ere this. Not receiving any, and construing the instructions I have received from the department to warrant me in using every legitimate measure at my command to bring about a permanent peace with the Southern Apache Indians, is the reason of my action thus far. I have been successful beyond my greatest hopes in treating with these Indians, and if I can only have support in carrying out the few promises I have made them, I have no doubt that these Indians, who for a long number of years have been the terror of this country, can be made to live on a reservation, and leave New Mexico in comparative peace.

On the 1st instant I visited the camp of these Indians and remained three days, and had talks with Loco, Victore, Salvadore, and the other principal men of the Mimbres and Mogollon Apaches. They seem to thoroughly understand the feelings of the government, and they frequently spoke of their readiness to comply with all the requirements made of them.

The most of the Indians in my charge are of the Mimbres tribe, (except the Mogollons, about forty in number, under Chastine.) I should judge the number to be over three hundred, all recognizing Loco as their head chief.

Before visiting their camp on the first instant, I was informed that several horses and cattle had been stolen from San José, and that the citizens accused Loco's people of being the thieves. On my arrival at the camp I informed Loco of the fact. He denied any knowledge of the case, and took measures at once to find out the truth of the matter—sent Salvadore, a son of the chief Mangus Colorado, and ten or twelve others to look for the trail. On the following day, Salvadore reported to me that he had followed the trail of the stolen cattle, and that he was convinced that Navajoes, or Mexicans, stole the stock, and if I would go with him, or send some one, he would track them to their camp, in order to show that the Apaches did not have anything to do with it. Being satisfied, I made no further inquiries. Mexican thieves are continually stealing from the citizens along the Rio Grande, and then start in pursuit of the Indians. This is a notorious fact; and time and again they have been exposed in their villanous efforts to saddle their rascality on the Indians. These thieves hang around the camp of the Indians and see what marks and brands are on their animals, and then claim them as their property.

This trick has been exposed on two occasions, and gives me a great deal of trouble, and requires careful dealing with the Indians, in order to keep down misunderstandings.

While on this subject I shall state that, in my opinion, the Indians in my charge have committed no depredations on the citizens along the Rio Grande since I held the first interview in September last, and if any confidence in their professions of friendship can be taken into consideration, I cannot doubt but what they will comply with all their promises. They certainly have done so thus far, and their anxiety to be placed on a reservation is proof of their acting in good faith.

I cannot too earnestly call your attention to the necessity of doing something for these Indians at once.

In September last they promised to wait until the 10th of January, 1870, for the government to take some action in their case, and notwithstanding many urgent reports I have made on the subject, I am yet without definite instructions. They are growing more uneasy and restive every day. They ask for a place to be set apart for them to plant and raise corn and wheat, for tools to cultivate with, hoes, axes, &c.

Spring is approaching, and in two months time they want seed and a chance to plant.

Food and clothing are indispensable, and if they do not get them soon, they will be compelled to disperse in small bands in search of game.

I have issued in small quantities, but the amount has been insufficient to feed them all. But with what they could kill, there has been barely sufficient to support them. They have repeatedly informed me that they only wished to be treated as the Navajoes are; with this they would be perfectly satisfied.

They are well posted in regard to the Navajoes, and know all about the reservation system.

Loco informed me that Cochif, chief of the Gila Apaches, who is known to be the most daring robber and blood-thirsty of the Apaches, had said he would come in and join him as soon as a treaty was made, but he wishes to be satisfied that there is no treachery about it, and that if he comes in will not be betrayed and killed as his people have been in times past.

Loco thinks that several thousand Indians could be got together in a few months, if they can have the assurance that they will be cared for, and furnished clothing and food, and implements to cultivate the soil.

They are particularly anxious to have the limits of the reservation properly defined, and to know that they are safe from molestation by "Posses," organized under General Order No. 1, of which they seem to be in constant dread.

Scouting parties from Chihuahua, and who are paid a premium for Indian scalps, are also allowed to hunt for Indians in this Territory. A party from Hamas, Chihuahua, a few days since threatened to attack these Indians. They were warned by General Mason, commanding Fort Bayard, not to do so, but they left the Mimbres, with the avowed intention of attacking the camp. I was informed of this by Major Shorkley, commanding this post, who received notice from General Mason, and I remained in their camp two days to prevent such an outrage. It seems to me that some measures should be taken at once to prevent citizens of another government, with whom we are at peace, from committing outrages upon people that are looked upon by this government as its wards.

If allowed to hunt Indians at all in this country, they should be made to know that Indians on a reservation are not to be molested. It will be impossible to establish a permanent peace with these Indians if straggling bands of citizens from old Mexico are suffered to roam through at will and attack these Indians whenever and wherever found, and under any and all circumstances—people, too, who hunt Indians only for the few paltry dollars they receive for the scalp.

These people care not a straw for the depredations committed in this or any other country; they work for the money a scalp brings, and one from a friendly Indian is worth as much as one of any other. I call your attention to this fact, as it may eventually lead to an endless amount of trouble if allowed to go on.

I cannot close this report without again urging you to give me definite instructions in regard to these Indians. They are naked; how am I to clothe them? They want blankets; where and how am I to get them? They have nothing to live on save the stinted ration I have given them, which is not sufficient to feed half the Indians under my charge.

Most of those found in camp are women and children, and their destitute condition should not fail to excite the commiseration of any who sees them. If I could issue to the Indians I now have here, and who have been patiently waiting four months for something to be done with and for them, blankets, clothing, and farming utensils, I feel safe in assuring you that I could and would have in a few months three or four times as many as I now have.

These Indians are jealous of the Navajoes; they think them better treated and cared for than they are, and, like children, they think they ought to have the same; and, if they do not get it, think they are badly treated, and suspect they are being trapped into some place to be slaughtered; treatment of which they have had bitter experience in time past.

All of which is respectfully submitted.

I am, sir, very respectfully, your obedient servant,

CHAS. E. DREW,
First Lieutenant United States Army, Agent Southern Apaches.

Major WILLIAM CLINTON, U. S. A.,
Superintendent Indian Affairs, Santa Fé, New Mexico.

OFFICE SUPERINTENDENT OF INDIAN AFFAIRS,
Santa Fé, New Mexico, January 13, 1870.

Respectfully forwarded.

Lieutenant Drew was instructed, October 6, 1869, to issue food in small quantities to his Indians, which instructions he must have received, as he quotes the authority on his vouchers for November and December.

I fully agree with Lieutenant Drew that these Indians should be attended to as soon as possible. I suppose it is now too late to get farming implements from the States in time to be of service for this year's crop. But a reservation should be laid off for them and tools furnished, so that they could prepare their farms for the next year, and when tools are furnished, I would recommend that only such tools as they understand working with, viz: hoes, grubbing hoes, axes, and spades, be furnished them at present. Captain Bennett, agent for the Navajoes, complains that he has quite a number of broken plows, harrows, grain drills, &c., &c., which he can make no use of, as the Indians do not understand working with them.

I have furnished General Getty with a copy of so much of this report as refers to Mexicans crossing into our country.

WM. CLINTON,
Major U. S. A., Supt. of Indian Affairs for New Mexico.

APPENDIX P.

OFFICE SUPERINTENDENT OF INDIAN AFFAIRS,
Santa Fé, N. M., January 5, 1870.

SIR: * * * * * * * *

I would further state that a copy of your communication of the 22d ultimo, in which you inform me that a requisition has been made for $2,500 for the purpose of subsisting those Indians, has been forwarded to Lieutenant Drew, with instructions that he ascertain for what prices corn and beef, the principal articles they stand in need of, can be furnished them.

* * * * * * * * *

These bands of Indians have for a long time kept the whole of the southwestern part of this Territory, and also the southeast part of Arizona, in a state of constant alarm. Cochise, the chief spoken of, is now said to be ranging about the Apache Pass, to the dread of all who have to travel that way.

This Cochise has the reputation of being one of the bravest Indians in the country, in short, a man without fear.

I am, very respectfully, your obedient servant,

WM. CLINTON,
Major U. S. A., Supt. of Indian Affairs for New Mexico.

Hon. E. S. PARKER,
Commissioner of Indian Affairs, Washington, D. C.

OFFICE SUPERINTENDENT INDIAN AFFAIRS,
Santa Fé, N. M., October 6, 1869.

SIR: Your communication of September 29, 1869, has been received, and will be for warded to the department for instructions. I have not money sufficient on hand t do anything of any account for them in the way of clothing them, nor do I think it ad visable that they should be clothed until you are satisfied that they intend to settle on a reservation.

At the same time, I would issue food to them in small quanties, for which purpose you should have money enough on hand for the present, and you can make a requisition for more should you stand in need.

In making your requisition, you will bear in mind that the amount I have on hand is very small.

Very respectfully, your obedient servant,

WM. CLINTON,
Major U. S. A., Superintendent.

Lieut. C. E. DREW, U. S. A.
Indian Agent, Fort McRea, N. M.

D.

WASHINGTON, D. C., *June*, 1869.

GENTLEMEN: In compliance with your request I take great pleasure in submitting for your consideration the following views regarding what I conceive to be the wisest policy that can be pursued toward the Indians at the present time. The civilization of the natives is a subject that has engaged the attention of philanthropists and Christians ever since the discovery of America; yet we seem to be to-day nearly as remote from an acknowledged satisfactory practical solution of the question as Columbus was when he landed upon the island of San Salvador, three hundred and seventy-seven years ago. Among the prominent causes of failure in the efforts that have from time to time been made to reclaim the American savages from a state of barbarism may be mentioned the salient fact that no consistent, just, and benignant national policy has ever been inaugurated and persistently adhered to for any great length of time. Numerous treaties have been made with the different tribes, and the negotiations attended by the observance of all the diplomatic forms and ceremonies practiced among independent, absolute nationalities. In some instances, however, these treaties, before they were ratified and carried into effect, have been so altered and amended as to very materially change their original signification, and this without the sanction or knowledge of the Indians. In other cases the failure of appropriations, or the malfeasance or negligence of unscrupulous or unfaithful agents, has prevented a strict adherence to treaty stipulations, and this has, of course, occasioned dissatisfaction among the Indians, as they expect every promise to be fulfilled to the letter, and when this is not done they regard the non-compliance as a willful violation of good faith and integrity. No excuse or explanation of unavoidable accidents, or delays contravening the possibility of a literal fulfillment of a compact, has the slightest weight with them, and for this reason no pledges should be made to Indians when there is not an absolute certainty as to the power of executing them.

The policy adopted toward the aborigines by the early colonists of New England, Virginia, and Georgia was eminently humane and praiseworthy, and the preliminary labors of missionaries among them were attended with results decidedly favorable. Unfortunately, however, the ultimate success of their efforts to civilize and elevate the moral

character of the Indians was then, as has often been the case since, thwarted by the machinations of avaricious and designing white men, who, for the accomplishment of their own selfish purposes, have inculcated and practiced among these simple-minded children of the forest all the vices that disgrace civilized society; and these baneful adverse influences have generally preponderated over the teachings of better men, and the Indians have retrograded upon the scale of human progress to a position far beneath that which they occupied before they came in contact with the pale faces.

A wide diversity of opinion exists among the masses of the thinking people of the United States at the present day in regard to the wisest course to be pursued by the government toward the prairie tribes. That these merciless freebooters have often made war upon our people without any sufficient cause and have cost us many valuable lives and a great expenditure of public money during the past three years, is unquestionable. Those who have come in contact with them and suffered from their lawless and diabolical propensities very naturally entertain feelings of implacable hostility towards them and advocate a war of extermination as the only effectual means of settling the perplexing question, while the benignant impulses of others who have but little knowledge of the idiosyncratic nature of these particular tribes dictate the more benevolent and conciliatory policy of purchasing their good will with annuities and presents. The exclusive adoption of either policy is, in my judgment, unwise and inadequate to meet the present exigency of the crisis.

It is probable that we might in time, with a large force and a heavy augmentation to our already gigantic pecuniary national liabilities, annihilate the Indians; but this would be a slow process, as they are inured to war and are familiar with all the arts and subterfuges necessary to prosecute a successful partisan campaign, and with their numerous fleet and enduring horses they are at all times, except in winter, enabled to elude pursuit upon the vast expanse of the great prairies, every inch of which is familiar to them. Moreover they are well supplied with firearms and ammunition, so that the discrepancy between them and our soldiers is nothing like as great now as it was when their only weapons were the bow and arrow and the lance. To act against an enemy who is here to-day and far distant to-morrow; who at one time stampedes a herd of animals upon the head-waters of the Arkansas, and when next heard from is in the very heart of the populated districts of Mexico, laying waste haciendas and carrying devastation, rapine, and murder in his steps; who leaves his women and children concealed in a locality far distant from the theater of hostilities, and has neither depots nor magazines to defend, nor lines of retreat to cover; who draws his rations and clothing from the country he operates in, and is not incumbered with a noisy moving town on wheels, in the shape of a baggage-train; who never comes into action without the advantage of numbers or position, and disperses and vanishes whenever the issue of a battle is against him; and who, under a preconcerted arrangement, assembles again at a point far distant—with such an enemy extermination would be a slow and exhausting process, exceedingly difficult of execution.

The humane peace policy would, in my opinion, be equally inadequate to accomplish the object desired, provided no other means were adopted but that of giving annuities and presents; for so long as the Indians are permitted to lead a roving life they will, whenever game fails to afford them sustenance, be compelled to steal or take from their neighbors. This policy has been thoroughly tested during the past twenty years,

but has not thus far been attended with anything like satisfactory results. The Indians of the plains do not seem to have the most distant conception of the sentiment of gratitude, and appear unable to comprehend the motive which inspires an act of benevolence or charity, and they (unlike their brethren who once occupied the eastern States, who were said to have been grateful for favors received) invariably attribute it to fear or the expectation of reward. When they make a present it is with a view of getting more than its equivalent in return. The Indian practice of giving and receiving presents, as well as their diplomatic attributes, do not seem to have undergone any great changes from the customs of their ancestors. When William Penn arrived among the Indians living upon the present site of Philadelphia, he wrote a letter to his friend, Robert Boyle, in which this paragraph occurs: "In treaties about land or traffic I find them (the Indians) deliberative in council, and as designing as I have ever observed among the politest of our Europeans. I have bought two large tracts, and had two presented to me, which cost me alike." D'Iberville, the first governor of Louisiana, in 1702, in a manuscript memorial on the subject of Indian policy, the original of which is in the archives at Paris, says: "It is imprudent to accustom the savages to be spoken to by presents, for, with os many, it would cost the King more than the revenue derived from the trade. When they come to us it will be necessary to bring them to subjection, make them no presents, compel them to do as we wish, as if they were Frenchmen."

In my humble judgment, the practice which has existed for many years of licensing white traders, who for the most part are of the most dissolute and unscrupulous order of humanity, is unwise in the extreme, for the reason that they exercise a most pernicious and controlling influence over the savages. They sell them whisky, debauch their women, furnish hostile tribes with arms and ammunition, and all their energies are exerted to perpetuate their traffic, which would be so diminished as to become unprofitable if the Indians had fixed habitations and cultivated the soil. D'Iberville wrote to the authorities in Paris in 1702: "No Frenchmen (traders) should be allowed to follow Indians on their hunts, as it tends to keep them hunters, as is seen in Canada, and when they are in the woods they do not desire to become tillers of the soil." A very powerful influence has, without doubt, been wielded by Indian traders for many years past, but it has only been about forty years since their claims against the Indians for goods sold them have been recognized or provided for in treaties.

On the 7th day of December, 1835, a conversation took place at Fort Snelling between the commanding officer and the Sioux agent, (a very excellent and honest man, by the by,) which goes to show that the traders were not without influence in those days. Speaking as to the probabilities of a new treaty being made, the agent said: "I do not know but such a treaty might take place. It is desirable on the part of the traders of the American Fur Company that a treaty should be had with the Sioux. The treaty of 1830 first indicated a disposition to cause the United States to pay for lost credits. I then defeated their object; for I view the allowance of all such claims as a fraud committed upon the treasury, although legalized by a treaty. The company are much opposed to me on this ground and fear me, and would be glad to have me out of the country. I know too much, and they are fully aware of my independence. I am determined at some future day to address the President. He abhors iniquity and deception, and he will protect me."

General Z. Taylor, who served a long time upon the western frontier, and saw a good deal of Indian traders, did not entertain a very exalted opinion of their morals. In the year 1830 he was one of the commissioners for making a treaty with the Indians at Prairie du Chien. For some reason the traders interposed such obstacles to the consummation of the proceedings, that the general, in a letter written at that time, said: "Take the American Fur Company in the aggregate, and they are the greatest scoundrels the world ever knew."

But to return to the subject of the prairie Indians. Until within a few years the Comanches, Kiowas, Cheyennes, a portion of the Sioux, and other nomadic tribes, have lived exclusively on buffalo meat, many of them never having tasted bread in their lives, and up to this very day not one of them ever planted a seed. Thirty years ago they roamed at will over all that vast district of country lying between the eastern base of the Rocky Mountains and the Missouri River, and it was only at rare intervals that they came in contact with a white man. The few white men who crossed the plains were traders, trappers, or adventurers, not sufficiently numerous to molest the game or otherwise disturb the Indians, who for the most part continued peaceable and well disposed. The condition of Indian affairs is, however, very different now. Rich gold and silver mines have been discovered and developed within the last two decades. Towns, Territories, and States have, like mushrooms, sprung up throughout our vast mountain ranges, and the hunting grounds of the Indians have been encroached upon and intersected in every direction by numerous roads that are annually traversed by thousands of immigrants, who kill and disperse the buffalo and come into continual conflict with the savages. Hence the Indians have learned to look upon us as enemies who are crowding them on all sides, and depriving them of their means of subsistence, and war to the knife has been the result.

I do not for a moment suppose that the itinerant warlike propensities of the prairie tribes can at once be eradicated, and a disposition for peaceful agricultural avocations substituted therefor. Their instincts, education, and habits of life, from time immemorial, have been in direct antagonism to those of civilized peoples. Predatory warfare, with its concomitants of horse-stealing, kidnapping, pillaging, assassination, scalping, and other barbarities, instigated by their savage nature, and sanctioned and commended by their moral code, has been carried on for too many generations to render it probable that they will at once lay it aside and adopt our ideas and customs. It can scarcely be expected that the young men of the present generation, who from infancy have been taught to believe that war is the only honorable profession, and that the occupation of a farmer is degrading in the extreme, should ever be prevailed upon to work in the field and become husbandmen. On the contrary, it is presumed that when their tribes are placed on reservations they will often steal away on war or raiding expeditions in spite of all the efforts of our authorities. Indeed, such has already been the case with some of the Indians who were located south of the Arkansas. They have committed depredations in Kansas, and this fact has been adduced by the enemies of the colonization scheme to prove the experiment a failure; whereas, in my judgment, this is nothing more than what might have been expected; and I believe that with the assistance and encouragement it will be in the power of the government to afford these people, the women and children, who are industrious and capable of performing a great amount of labor, can be induced to work in the field, and after two or three crops have been raised they will per-

ceive that their condition is so much improved that it does not seem unreasonable to predict that the next generation of men will prefer the certain and abundant products of agriculture to the precarious and meager results of the chase.

The prairie Indians having recently felt the power of the government and received a sound chastisement from Generals Sheridan and Custer, will not be likely to forget it soon, and the majority of them will probably be glad in future to remain upon their reservations. As a check upon the lawless propensities of refractory young warriors the chiefs should be held responsible for all the acts of their followers, and when any of them commit depredations they should be required to give up the perpetrators to our authorities to be dealt with according to law. Many persons are fully impressed with the honest conviction that the Prairie Indians cannot be civilized, but this I believe to be fallacious, as will be apparent from an experiment that was tried some years since with the southern Comanches.

It will be remembered that when the republic of Texas was annexed to the Union the State was permitted to reserve the exclusive proprietary tenure and control over all the vacant domain within her extended boundaries. In 1853, the legislature of the State appropriated a small fraction of this land in perpetuity for the colonization and use of the Indians upon her borders, authorizing the United States authorities to locate this land upon any part of her vacant territory. In accordance therewith I was ordered, in 1854, to select and survey the reservations, one of which was located on the Clear Fork of the Brazos River, and was designed for two bands of the southern Comanches, known as Senaco's and Kelumsee's bands. The greater part of those Indians went upon the land, and an excellent agent, (Major Neighbors,) who had their welfare at heart, was appointed to take charge of them. Farmers and mechanics, with all the cattle, agricultural implements and tools necessary for instructing them in the rudiments of husbandry, were liberally supplied by the government, and they were assured that this locality would be their permanent home for all time.

Up to that period they had been exclusively a hunting people, having never raised a crop or even put a seed in the ground; yet they manifested a perfect willingness to try the colonizing experiment, and cheerfully submitted to their new manner of living. Their women and children and some few of the men worked well, and under the teachings of the farmers they made commendable progress, so that in the course of two years they fenced and cultivated very respectable little farms and were in a fair way of speedily becoming self-sustaining. Moreover, they seemed to be gradually acquiring an attachment to their novel method of life, and encouraging hopes were entertained that they would ultimately become civilized; but, unfortunately for the successful consummation of the experiment, some of those numerous outlaws on the western borders of Texas happened to get their eyes upon the improvements, and believing it an object to acquire possession of them, they levied a large force of their confederates, marched in the night to the reservation, and without the slightest provocation or excuse made a sudden descent upon the unsuspecting and unarmed Comanches and indiscriminately slaughtered a large number of men, women, and children. Those that succeeded in making their escape wandered off into the plains with the firm conviction that the entire white race was treacherous and inimical toward them, and as a necessity they resumed their nomadic life and commenced a retaliatory war upon our people, so that the colonizing scheme had to be abandoned with them. I understood that

their lands and improvements were seized by the fillibusters, and, for aught I know, they may still have possession of them. Major Neighbors, who unhesitatingly gave expression to his opinion regarding the turpitude of the proceedings, was a short time afterwards inhumanly murdered by one of the cowardly gang, who shot him in the back, but was, of course, never punished for it.

Where the Indians have been allowed to occupy their lands permanently, as in the cases of the Choctaws, Chickasaws, Cherokees, and Creeks, the most satisfactory results have been obtained. These tribes, through the persistent and continued efforts of the government authorities and the missionaries, have gradually cast off the habits of the hunter and adopted those of the agriculturist, so that now we find them occupying comfortable habitations, and possessing well-tilled grain fields, with horses, cattle, sheep, and hogs, more than sufficient to supply all their necessities. They also have churches and schools, that are well attended, and they have adopted a form of government similar to that of the United States.

They elect their presidents or chiefs periodically, hold their legislative and court sessions as regularly as with us, and previous to the rebellion were eminently prosperous and increasing in numbers. Indeed, their condition, both politically and socially, would bear favorable comparison with that of the white settlers upon the borders of Texas and Arkansas, and laws were more respected and better enforced among these people than they were among their white neighbors. These gratifying results have been mainly brought about, as I remarked before, through the agency of a few zealous and good men, who have labored faithfully among the Indians for many years, and taught them, besides agriculture and the arts, to reverence the principles inculcated by our holy religion. Some of them are educated and accomplished men and wealthy planters, and a few of them are ministers of the gospel.

I have mentioned these facts somewhat in detail, in order to show the fallacy of the opinion entertained by many that the wild Indian is incapable of being civilized. The time must soon come when game will fail to afford subsistence to the nomadic tribes of Indians, and, as they have no knowledge of agriculture, they will soon be, unless the government provides for them, forced to the alternative of depredating upon the border white settlements or dying of starvation. The government will soon be driven to the necessity either of making continual warfare upon them until they are exterminated, feeding them perpetually, or of placing them upon reservations and teaching them to till the soil, and thus in time enabling them to become self-sustaining.

The disposal of these people in such a manner as to afford a reasonable guarantee for permanent security, both to the white man and Indian, is a problem that has engaged the attention of both our civil and military authorities for many years, and numerous experiments have been resorted to in colonizing them on reservations of public lands, and attempting to instruct them in the rudiments of agriculture; but, for the reasons that have already been stated, and for the additional reason that they have, in most instances, only been allowed to occupy these reservations for a few years, after which they have been forced further and further back until they ceased to take much interest in the lands allotted them, and returned to their roving habits, the experiments have, in many instances, proved abortive. To insure success in civilizing wild Indians, I regard it as absolutely essential that they should have permanent locations which they can call their own, and in the possession of which they should be protected by the government from molestation

by designing and unprincipled border white men; and this can best be accomplished in a region of country that the military authorities can control, which is not frequented by the whites, and as far removed as possible from the great routes of travel over the plains. Another condition indispensable to a good Indian reservation is, that it should be suited to agriculture. All the arable lands west of the Missouri River, in the direction of New Mexico, Colorado, and Montana, through which the tide of immigration to the mineral districts is annually setting, is rapidly being taken up and cultivated by our adventurous pioneers, and there is no suitable resting place in this direction for the Indians. If they were located anywhere in this section of country, they would, therefore, be in continual conflict with the white settlers, and would soon have to be removed somewhere else, so that we should only gain a temporary respite from the difficulties that now confront us with some of the tribes.

One example, which has come under my own observation, will suffice to show the unwise policy of establishing Indian reservations on the track of immigration and settlement. When I first visited Wisconsin, in 1833, the Winnebago Indians were located in the country surrounding Fort Winnebago, where they had lived for generations in prosperity and happiness. Soon after this that section was wanted for the extension of our white settlements, and the Indian chiefs were invited to visit Washington. Believing that the motive was to prevail upon them to sell their lands, they at first objected to going. They were answered, as I was informed, that no such purpose was contemplated, and that they would not be asked to dispose of their country. Upon this pledge some of the minor chiefs were prevailed upon to accept the invitation, but the greater part of the principal men remained at home. When the delegation reached the capital they were at once importuned to dispose of their lands, but they declined upon the ground that they had no authority for negotiating a treaty; on the contrary, that they were specially instructed by the tribe before they left home to make no treaties whatever. Notwithstanding this, they were detained at Washington a long time, until at length they became so homesick, and so anxious to return to their people, that in order to get away they were finally induced to sign a treaty disposing of their reservation, and although the compact never received the sanction of the tribe, they were held to it, and under its stipulations were removed to Turkey River, fifty miles west of Prairie du Chien, and this they were assured would be their permanent abiding place for all time. Although the arrangement was far from being satisfactory to the majority of the tribe, yet there was no alternative but to submit, and they went to work improving their new homes, not anticipating any further molestation; but to their astonishment, they were soon encroached upon here by the white pioneers, and were again forced to remove to Minnesota under a new treaty.

In a few years another treaty was brought about with them, and a third removal ensued to a different part of Minnesota, and similar causes operating there shortly afterwards, caused them to be removed to a reservation on the Upper Missouri, above Fort Randall, where game was scarce, and where the soil was so arid and barren that but little grain could be cultivated, and it became necessary to subsist them from day to day upon rations issued by the government. The consequence was that the Indians soon became dissatisfied, and many of them deserted the reservation and scattered in small parties over the country, searching for spots where they could cultivate corn and find game.

The course that has been pursued toward these Indians, and which

may have been the result of circumstances without the control of the government, has proved most disastrous to them, causing such a rapid diminution in their numbers that there is now only a miserable remnant of half-starved beggars remaining. The history of the Winnebagoes presents a correct type to that of many other tribes which were once numerous and powerful, but which, from similar causes, are now almost totally annihilated. The contrast between the present condition of the remnants of tribes that formerly lived in the Eastern States and that of the Indians I have alluded to west of Arkansas is most striking, and affords a key to the solution of the troublesome question as to the wisest policy to be pursued toward the red man.

As I said before, the insurmountable difficulty we have heretofore encountered in carrying out the colonizing policy, has resulted from the fact that the Indian reservations have been required for the extension of our white settlements, and the Indians have been forced to give way; but if a section of country can be found where the white settlers would not be likely to intrude, and which possessed the requisites that have been mentioned, that, it seems to me, would be the place to locate the prairie Indians. On the 30th of September, 1830, a treaty was entered into with the Choctaw tribe, wherein the United States ceded to them all that vast tract of territory included between the Canadian and Red Rivers, extending from the western boundary of Arkansas to the 100th meridian of west longitude, embracing an area of about 30,000 square miles, and equal in extent to the entire area of the States of Vermont, Massachusetts, Connecticut and Rhode Island, and more than a square mile for each and every man, woman, and child in the Choctaw and Chickasaw nations. The Choctaws a few years since ceded to their neighbors, the Chickasaws, a portion of the southeastern part of their reservation, but these two tribes only occupy the eastern borders of the tract, their sparsely populated district not extending much beyond the ninety-sixth meridian of longitude, thus leaving some twenty thousand square miles of territory which they have no use for, and which they have leased to the United States for the colonization of other tribes, and it is upon this tract that our authorities have recently placed the Comanches, Kiowas, Cheyennes, and Arapahoes. The tract embraces the Wichita Mountain range, which is about forty miles in length, and intersected with many fertile valleys, abounding in excellent wood, water and grass. Besides this there is a great extent of other desirable farming lands, which are elevated and gently undulating, interspersed with prairie and timbered lands, and bountifully supplied with streams of pure spring water. The soil here is exceedingly rich and productive, and everywhere covered with a heavy coating of rich nutritious grass, admirably adapted to stock raising and the culture of cereals. The climate is highly salubrious and eminently calculated to promote the health of laborers.

The original Choctaw reservation embraced nearly all the arable lands lying between the Red and Canadian Rivers. West of this the country is arid, barren, and almost destitute of woodland. The available portion of the reservation will be ample for all the tribes that are now being collected upon it, and probably sufficient in extent also for the numerous bands of Sioux in the country bordering the Upper Missouri, should that section prove unsuitable for agriculture. In my opinion, the extreme aridity of the soil upon the waters of the Upper Missouri, with the destruction to vegetation resulting from the annual raids of innumerable multitudes of grasshoppers that have swept over that entire section for the past four years, will render this anything but a desirable agricul-

tural locality. Every vestige of a crop for fifteen hundred miles over which I traveled last summer in the Sioux country, including the settlements along Red River, in the Hudson's Bay Company's territory, had been devoured by grasshoppers. The portion of the Choctaw reservation set apart for the wild tribes does not lie in the track of immigration, as upon the south and west it juts up to the border of the great American desert of the Llano Estacado, over which roads cannot be made on account of the entire absence of wood or water, so that all travel from the east toward the mining districts, and California, must of necessity deflect to the north or south of this. The consequence is that there is not a road passing over it west of Fort Washita that is traveled by white men except for military and Indian purposes. Hence you will perceive that Indians located upon this tract will be removed from contiguity with the border white settlements, away from the great overland thoroughfares, and with an intermediate connecting link of civilized Indians who are friendly to both races, and whose prosperous condition and example would doubtless have a good influence upon the wild tribes, exhibiting most clearly to them the great benefits to be derived from husbandry and the culture of the arts of civilization.

Until the Indians are taught the rudiments of agriculture they will, of course, have to be subsisted by the United States; but in the section of country under consideration, corn and beef are cheap, and when it cannot be procured from the civilized Indians it can be had at low rates in Arkansas and Texas, and transported during the high stages of water up Red River to near the reservation.

In conclusion, I remark that, in my humble judgment, the system of Indian affairs as recently inaugurated by the government will, if carried out and perpetuated in the same benevolent spirit that it was conceived, result in more lasting benefits to the red men than anything that has ever before been done for them, and I believe that the appointment of agents from the philanthropic disciples of William Penn, who, ever since the first treaty with the Indians at Philadelphia, have maintained the kindest disposition toward them, will prove eminently wise. Even the wildest Indians possess as keen an appreciation of right and wrong as any other people, and they understand perfectly well that they have often been defrauded by dishonest agents, and this knowledge has contributed more than all other causes combined to destroy their confidence in our authorities, as well as to incite them to hostilities; and if the "Friends" pursue their usual just and honorable course in their dealings with the Indians it will doubtless tend greatly toward the restoration of confidence, harmony, and good feeling. Payments of annuities and distribution of presents were, previous to 1849, made to the Indians by army officers, and I have yet to learn of the first complaint having been made by the Indians against them, or of the first dollar ever having been withheld from the Indians; and it was rare in those days that we had any trouble with them, and in those instances the difficulties invariably grew out of their hostility to being removed upon new reservations. Do not these facts afford a cogent argument in support of the wisdom of returning to the old system of disbursements, with a reasonable guarantee for future fair dealing?

The Choctaws, Chickasaws, and Cherokees, who have evinced a desire to aid in the work of civilizing their untutored brethren of the plains, might be able to render very efficient service as farmers and instructors in husbandry. If the white missionaries, instead of searching for heathen in foreign lands, would practice the maxim that "charity begins at home," and turn a greater portion of their attention to the savages on

the prairies, who, up to this moment (with the exception of some of the Sioux) have not the remotest conception of the first principles of the Christian religion, they might, in co-operation with good agents and farmers, accomplish important results. The zealous and disinterested labors of Father De Schmidt among the tribes about the head-waters of the Columbia and Missouri Rivers, and the successful results of the efforts of the Protestant missionaries with more eastern tribes, conclusively show this. The large tribe of Navajo Indians, numbering about seven thousand eight hundred souls, who have recently, at their own urgent request, been returned from the Pecos River to their old haunts in the mountains west of the Rio del Norte, are kindly disposed, and anxious to become civilized. Their men and women are eminently industrious and willing to work in the fields, but unfortunately their lands upon the Pecos, on account of the alkali in the soil, did not yield much grain. The northern part of their present reservation, as well as the adjoining country upon the head-waters of the San Juan and Los Animos Rivers, which is occupied by the Capote and Weminuche Utes, is one of the very best grazing and stock-raising sections I have ever seen. The best quality of grass grows most luxuriantly all over this country, it is well watered with numerous spring brooks, and there is a great abundance of pine timber. Animals can subsist here during the entire winter upon the grass in the sheltered valleys. The soil is rich in many of the valleys, and the frequent showers during the summer months would probably obviate the necessity of irrigation in the cultivation of grain.

Very respectfully, your obedient servant,

R. B. MARCY,
Inspector General United States Army.

Messrs. WELSH, BRUNOT, AND OTHERS,
Commissioners for Visiting Indians, &c.

ALASKA.

E.

REPORT OF THE HON. VINCENT COLYER, UNITED STATES SPECIAL INDIAN COMMISSIONER, ON THE INDIAN TRIBES AND THEIR SURROUNDINGS IN ALASKA TERRITORY, FROM PERSONAL OBSERVATION AND INSPECTION IN 1869.

UNITED STATES STEAMER NEWBERN,
Alaska Territory, November, 1869.

DEAR SIR: I received my appointment from the President as a member of the board of United States special Indian commissioners, on the 23d of July, 1869, while you were absent on your tour of inspection to the southern Indian territory. I had already visited the Indians in Eastern Kansas, Indian territory, Northern Texas, New Mexico, Northeastern Arizona and Southern Colorado, of which I have reported to you. Knowing that the commission had arranged to visit the other portions of the old Territories of the United States previous to my appointment, and that Alaska was not included in your programme, and that there were reported by General Halleck to be over sixty thousand Indians in that Territory, I thought it clearly my duty to visit Alaska.

As neither letter nor telegram could reach you in time to secure a reply that would be in season to allow me to accomplish anything after receiving it, I had to leave without other communication than simply notifying you of my departure for that Territory.

I crossed the continent by the Pacific railroad, and from San Francisco went by steamer up the coast to the Straits of St. Juan del Fuca, and thence by the inside passage to Alaska. Our steamer stopped at Victoria, on Vancouver Island, and at the United States post on the island of St. Juan. The earnest desire of the people of British Columbia for annexation to the United States, and the manifest probability of their obtaining their wishes at an early day, make it necessary that I should give some account of the Indian tribes of that Territory.

THE NATIVES OF BRITISH COLUMBIA AND SOUTHEASTERN ALASKA LIVING ON THE STRAITS BETWEEN VICTORIA AND SITKA.

It was the latter part of August (27th) when we entered the Straits of Fuca. The morning was clear and mild, and the Indians were out in their wooden canoes fishing. The canoes were hewn from the solid log, varying in size from fifteen to twenty feet, with a raised prow and stern. The men were dressed like our fishermen, with the exception of the hat, which was a broad brim running down in one unbroken convex sweep from the flat top to the outer rim. It was decidedly Chinese in its form, and was made, either of carved wood, thin and in one piece, or plaited of grass and painted. Their dwellings along shore were constructed of split boards tied together, clapboard fashion, with strips of sapling on upright poles. Both canoes and dwellings resembled the pictures given in Vancouver's description of 1794. Some of their houses were of colossal dimensions, one which I measured being 80 feet wide by 200 feet long. They are subdivided within into smaller apartments for families.

There are about five thousand of these Indians scattered along the

shores of these straits from Victoria to Portland Channel, the boundary line between British Columbia and Alaska.

There are the Nanaimos, 400; Cape Mudge, 100; Nimkish, 200; Fort Rupert, 100; Nahwittis, 200; Quatsinas, 150; Wykenas, 100; Bella Bella, 300; Ketyagoos, 100; Hydahs, a large tribe extending up into Alaska, 2,000; Kit Kats, 100; Ket a Mats, 200.—(See Appendix A 1.)

THE SCENERY AROUND THESE INDIANS.

The scenery through Johnstone Straits, Finley Channel, Hickish Narrows, Frazer's and Mackay's Reach, is like that of the highlands on the Hudson, only the mountains are loftier and more densely wooded.

It is one continued panorama of grand and beautiful pictures; mountains 2,500 to 4,000 feet high, rising directly out of the water at an angle of from 45° to 70°; covered at the base with a heavy growth of pine, cedar, and spruce, and festooned between with a drapery of hanging moss. The highest peaks are bald, with gigantic masses of dark slate and granite towering up into the sky, and crowned with snow; streams of water glisten like lines of molten silver from the lofty ravines and break into sparkling cascades at your feet.

The cold of the upper air, appropriate to this latitude, and the warmth of the warm waters from the Japan Sea current below, make rapid condensation—so that cloud and sunshine alternate. At one hour fogs and heavy clouds draggle their dreary mists over the gloomy abysses, and at another the sun breaks through warm and golden, lighting up the quiet stream, wooded hillside, and snow-capped peaks with life and beauty. The retreating clouds, filled with the iris of the rainbow; the wild mountain sheep, grazing on his elevated pastures; the eagle, sweeping down upon the leaping salmon; and the Indian quietly cooking his evening meal, complete the picture.

THE INDIANS OF ALASKA*—TONGAS.

The first place at which we stopped in the Territory of Alaska was Tongas, an old Indian village near which the United States government has built a new post. It is located on one of the islands on the coast, near Portland Channel, the boundary line of British Columbia, being the first practicable harbor found on this lower extremity of Alaska.

INDIAN HOUSES AT TONGAS.

I regret that we cannot engrave the picture of this Indian village at Tongas. The village contains about sixteen houses, which are well built of hewn plank, one story high, and have both doors and windows, the latter of glass, the sashes and glass for which are obtained from white people trading on the coast. The houses are about 40 by 50 feet square, and each house is subdivided within into smaller apartments resembling ships' cabins.†

* See Appendix A.

† These interior apartments were, doubtless, copied by the Indians from ships' cabins, as these were the kind of habitations mostly seen by the natives on board the ships so frequently visiting their coast. By the way, this illustrates quite remarkably the ability of these Indians to improve, and the quickness and skill at imitation, and the map, drawn from memory only, by the old gentleman, Mr. Ebbitts, chief of the Tongas, particularly illustrates it, marked in red on back, No. 5. In pictures Nos. 3 and 4, you will see interior views of their houses.

These cabins, or private sleeping rooms of one family, are seen in Sketch No. 4, built on raised platform. They are as neatly finished as most whaling ships' cabins, and have bunks, or places for beds, built on the inside around the sides. They vary in size, being usually about 10 by 20 feet, with ceilings seven feet high.

Some of the young men are quite skillful mechanics, handling carpenters' tools with facility, and if you will closely examine the sketch you will see that there is a floor and raised platform of boards neatly fastened together, below the private cabins or rooms spoken of, so that the amount of carpenter work about one of these houses is considerable.

They have a large opening in the roof, through which the smoke of their fire passes, as seen in No. 4. Usually, this opening in the roof is covered with loose boards, which are placed on either side of the roof, according as the wind may blow, always with an opening left, through which the smoke passes out. Sometimes they build a large wooden chimney, like a cupola, over this opening, but more commonly it is only covered with boards, as described. (See Appendix B; reports of H. G. Williams, Leon Smith, and W. Wall.)

SUBSISTENCE AND TRADE OF THE EASTERN COAST INDIANS.

They subsist mostly on fish, which they catch in abundance with but slight effort; salmon ulicum, or candle fish, a small fish somewhat like sardines, full of oil, which when dried, will burn like a candle; hence its name. These fish they clean and dry in large quantities both for their own use and for trading with the Indians in the interior for furs, bear and deer meat, &c. (See Appendix C; report of F. K. Louthan and Frank Mahoney, on Trade with the Indians.) A regular trade is thus kept up by them with the interior tribes, and they are exceedingly jealous of any outside interference with it. Much of their antipathy to white people going up their rivers arises from this cause; the Coast Indians fearing that the whites will steal away the trade.

THEIR MERCANTILE ENTERPRISE.

Of this mercantile enterprise of the Alaska Indians, Mr. Louthan says:

Whilst the manners and customs of the whole Koloshan race (the tribes residing on the southeastern coast of Alaska) are the same, there is a marked difference in the wealth and condition of those tribes living on the main-land coast, over that of the islanders. Position, custom, and numbers have given to the former the entire control of the valuable trade with the interior. There are five of these great mainland tribes, each warlike and powerful, and equally jealous of any encroachments on their peculiar privileges.

Beginning north, we have the Copper River Indians, variously estimated from three to four thousand strong. But little is known of this people. They are, however, known to be very rich in furs. The early Russians told fabulous stories of the existence of both gold and copper on this river, which is proved by the fact that the Indians are at times seen to use these metals in their ornaments.

Next in order, south, are the Klahinks, about one thousand strong. They live in the great basin, or park, known as Behring Bay, between Mt. St. Elias and Mt. Fairweather, and have a splendid communication with the interior by means of two long fine rivers emptying into the bay. These Indians are gentle, hospitable, and kind, but are poor, having been neglected by the traders for the last three years. They are in quick communication with a splendid fur-bearing country, and only require a market to develop extensive resources.

Next in order are the Hoonid or Grass Sound Indians, two thousand strong. They live on the eastern bank of the sound for a distance of sixty miles, and are the oil merchants of the coast, taking enormously large quantities of seal, dogfish, and oulican oil, which they barter to their brethren all along the coast. These oils are used largely by our Indians as an article of food. It is used by them as we use butter.

At the head of Chatham Straits, almost due north from Sitka two hundred and

twenty miles, are the Chilkahts, at least ten thousand strong. They are a brave and warlike people, "more sinned against than sinning." I have had much to do with them, and ever found them honest, faithful, and kind. Their villages extend from the mouth to a distance of seventy-five miles up the Chilkaht River. These Indians are among the richest, if not the wealthiest, of our Coast Indians. Large quantities of the most valuable furs are annually gathered and sold by them. They are in every way independent.

Twenty miles north of Sitka, and east of Admiralty Island seventy-five miles, are the Takoos, living at the head of Takoo Inlet, on the Takoo River. These Indians claim to be richer in furs than any of the tribes around them. About the same quantity can be got here as on the Chilkaht. Some idea may be gathered of the large trade at one time done with them when I state, but a short time ago the Hudson's Bay Company made their trade loose from the Russian-American Company fur taken in a single trip of their steamer, over five thousand marten skins, and other valuable skins in proportion. The Takoos number about the same as the Chilkahts, and are a proud and haughty race. Gold is well known to exist anywhere along this river, but the Indians have, so far, steadily refused to permit any development." (See Appendix C.)

PROVIDENT CARE IN PRESERVING THEIR FOOD.

You will notice in Sketch No. 4, a frame-work erected in the centre of the cabin. On this rack of untrimmed sticks they hang their salmon and other fish, to smoke and dry them over the fire. They then pack them for use, in square boxes neatly made of yellow cedar, smoked, oiled, and trimmed with bears' teeth, in imitation of the nails we use on our trunks—like the old brass nails of former years.

THEIR TASTE FOR ART IN CARVING AND PAINTING.

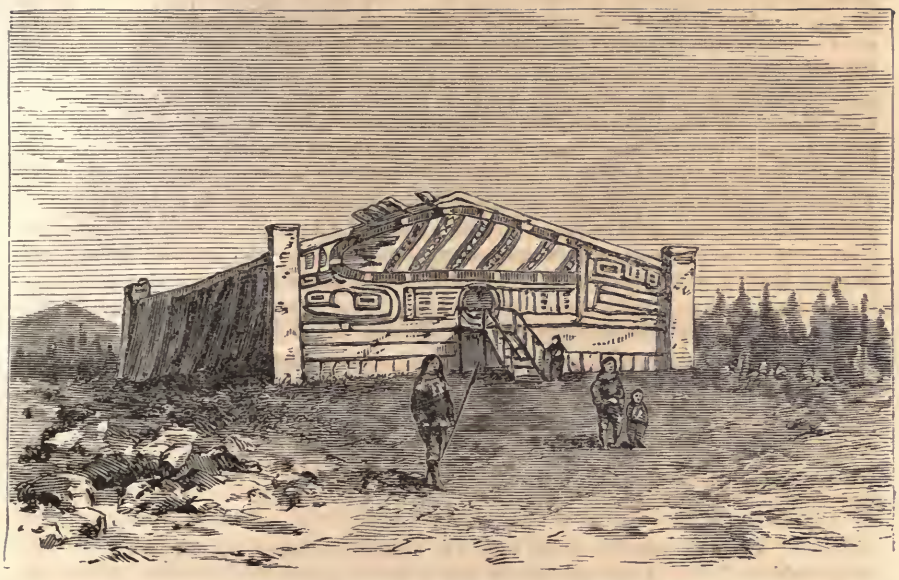
They are ornamented with figures, faces, &c., which plainly show a Mongolian origin. This small sketch is like them.

Some of these Indian houses are quite elaborately painted on the front, as seen in Sketch No. 3, the residence of Skillat's widow. Skillat was former chief of the Stikine tribe of Kolloshans. The Stachine tribe are at Wrangel, which place I will describe directly, one day's sail further north. These paintings have an allegorical meaning, and frequently represent facts in the history of the chief or the tribe.

In front of the entrance there is usually a porch, built with railing, to prevent the children from falling off, and you will notice the round hole for the entrance. They are covered, inside, with heavy wooden doors, securely fastened within by large wooden bars, as if for safety against attacks. The doors are usually about four feet in diameter, and their circular form resembles the opening of the "tepé" or tents of the tribes of the plains so nearly that the mind naturally concludes that the habit of stooping to enter their houses was adopted in earlier ages, when the tent was the habitation. The Pueblo Indians, in their adobe houses, in New Mexico, require a stooping posture to enter their doors.

In front of most of the cabins of the chiefs, large poles, elaborately carved, with figures imitating bears, sea-lions, crows, eagles, human faces and figures, are erected. These are supposed to represent facts in the history of the chiefs, as well as being heraldic symbols of the tribe. By referring to Picture No. 1, you will see the poles standing in front of the cabins; in another sketch not engraved is an enlarged copy of these poles, and on No. 5 are some very curious colossal frogs, a bear, and war-chief, with his "big medicine-dance" hat on. All of these things show a great fondness for art, which, if developed, would bear good fruits. It also shows that these Indians have the time, taste, and means for other things than immediately providing the mere necessities of existence.

In the carving of their canoes they display great skill, making them



No. 3.—SKILLAT, THE CHIEF'S HOUSE AT WRANGEL, ALASKA.

No. 4.—INTERIOR OF INDIAN HOUSE AT WRANGEL, ALASKA.

entirely by the eye. They are as accurately balanced and beautifully modeled as possible. A copy of a canoe, with a group of Indian women dressed in their highly-colored blankets and calicoes, you will find in Sketch No. 10, (not engraved in this edition.)

DRESS OF THE WOMEN.

The women dress neatly, being fond of bright-colored calico, muslins, woolens, &c., as usual with Indians. They are quite pretty, and their ignorance of any law regulating the relations between the sexes makes their too open licentiousness have a less consciously degrading influence on their outward demeanor than with our white women of the same degree of vice.

The old chief of the Tongas or "Tont-a-quans" tribe, Quack-ham, or his English name, Captain Ebbitts, a sketch of whom you will find marked No. 11, is an intelligent and kind-hearted old man. As we were leaving his house, the daughters called to him as "he was going with the Boston men," as they call all Americans, "not to drink any whisky." This warning proved plainly enough that the Indian women, like our own poor wives and daughters, fully appreciate the curse of strong drink. (See Appendix D.)

HOW LIQUORS ARE BROUGHT INTO ALASKA.

Among other goods landed from our steamer, the United States government quartermaster's steamer Newbern, were a number of cases of champagne, porter, ten barrels of ale, and five barrels of whisky, rum, and brandy, directed to A. A. Q., post trader at Tongas. As the order of President Johnson, under act of Congress, (see Appendix H,) expressly commanded that all distilled spirits should be sent to department headquarters at Sitka, subject to disposal of General Davis, I inquired by what authority it was landed. The commander of the post showed me the papers, which said it was "*for the use of the officers of the post*," which he explained as being simply a "form of expression." As there were but four officers at this post, and the Indian village is not more than five hundred yards from it, and the Indians do most of their trading with this post sutler, I thought it clearly my duty to speak of this.

PROXIMITY OF UNITED STATES POSTS AND INDIAN VILLAGES.

This brings me to consider the near proximity of the posts in Alaska Territory to the Indian villages—at Tongas, as well as at Wrangel, Sitka, and Kadiak, the commander of the department has located the posts within five hundred yards of the Indian villages, so that the soldiers as well as some of the officers use them, as you can easily imagine. The post at Tongas, a sketch of which I inclose, (not engraved,) is within three hundred yards of the Indian village, (not engraved.) Though they are on opposite sides of the island, the consequence is you cannot visit one of these Indian villages without meeting some soldiers or sailors wandering about. That their presence tends to demoralize the Indians, and nowise better the soldiers, is undeniable. One or the other should be removed. As the Indians are the oldest settlers, the post has been placed there recently, and the Indians perfectly peaceable, I think the post, and not the Indian village, should be removed.

In a communication which I received at Sitka, October 25, from the

United States medical director of the department of Alaska, Dr. E. J. Baily, he says: "I am satisfied that little or nothing can be done until they (the Indians of Alaska) are placed under more favorable influences. A greater mistake could not have been committed than stationing troops in their midst. They mutually debauch each other, and sink into that degree of degradation in which it is utterly impossible to reach, either through moral or religious influences." (See report, Appendix E.)

WRANGEL.

This village is about seventy miles north of Tongas, and located on a tongue of land and curve in the shore of Wrangel Island. On the opposite side of this curve, or on the other horn of the crescent, the government post is located, about five hundred yards distant, with its guns commanding the village. There are thirty-two houses in the village and five hundred and eight inhabitants. Of these one hundred and fifty-nine are men and three hundred and forty-nine are women and children. (See Appendix Z.) Of the men about one-half are capable of bearing arms, (as with us,) and they have a few old flint-lock muskets, of Russian make, as they mostly live by trading with the Indians of the interior. There is one company of United States troops at the post. (An engraving of post of the Indian village at Wrangel is inserted, No. 1.)

LIQUORS BROUGHT TO WRANGEL.

As I have reported at Tongas, so it was at Wrangel. A quantity of porter and light wines, ten barrels of ale, and five barrels of distilled spirits, (whisky, brandy, &c.,) were hoisted up from the hold of the Newbern, marked for Leon Smith, post trader at Wrangel. As I had called the attention of the revenue officers to the violation of President Johnson's order in landing the liquors at Tongas, the officer commanding the post at Wrangel asked me my opinion of the business. I called his attention to the wording of the papers permitting the shipment of the liquors from San Francisco. It was the same as at Tongas—for the "use of the officers at the post." The captain read this, reflected a moment, and then said that he would not permit it to land. The beer and porter was landed and taken into Leon Smith's store, and the whisky, brandy, rum, &c., was carried up to Sitka.

At Wrangel, as at Tongas, there is no medical attendance, nor care or supervision of any kind whatever, other than military, over the Indians. It was the same at Sitka, at Kadiak, and indeed all through the Territory, until I complained of it to General Davis, when at my request he promptly and most kindly provided medical supervision at Sitka and Kadiak.

Wrangel Harbor and the Indian village are very picturesque and interesting places. I made careful sketches of all objects of importance, which I inclose.

THE STYCHINE RIVER.

As this river is the most important channel of trade with the interior in southeastern Alaska, I arranged with Mr. Harry G. Williams, of Philadelphia, who contemplated making an ascent of it, to give me an account of the river and the condition of the Indians along its banks. This he has done, and I take great pleasure in submitting it. (See Appendix

B.) As also a report on the same subject from Leon Smith, post trader at Wrangel, and another on the Stychine tribe and village at Wrangel, by W. Wall, interpreter, will be found, marked Appendix B 2, B 3.

SITKA,

The present headquarters of the department, and former residence of the Russian governor. We were most cordially welcomed by General Davis, and every assistance which both himself and the officers of the department could be given to further the objects of our visit was extended toward us.

The liquor received from Wrangel was landed and placed in charge of the revenue officers, and the steamer Lincoln was dispatched promptly by the collector of the port for the five barrels which had been landed at Tongas. The promptness of sending for this liquor was owing, in part, to the suspicion that a large quantity of liquor, in addition to the five barrels landed, had been smuggled ashore as molasses. This suspicion was unfounded.

LIQUOR, AFTER CONFISCATION, SOLD AT PUBLIC AUCTION IN SITKA.

A large quantity (nine hundred gallons) of pure alcohol, marked "coal oil," and directed to the care of the post traders at Sitka, was landed at Sitka from our steamer, the Newbern. This fraud was detected by Inspector Andrew Reed, and the liquor was confiscated by Collector Kapus.

Liquors thus confiscated are kept in the storehouse a certain length of time, advertised, and then sold at public auction by the collector of the port. Of course, so long as this practice prevails the law of Congress, as a means for preventing the Indians from getting liquor, is a farce. For it is thus scattered broadcast over the Territory.

Medical Director Bailey, in his report (Appendix E) before alluded to, says: "*Whiskey has been sold in the streets by government officers at public auction*, and examples of drunkenness are set before them almost daily, so that, in fact, the principal teaching they are at present receiving is that drunkenness and debauchery are held by us not as criminal and unbecoming a Christian people, but as indications of our advanced and superior civilization. These Indians are a civil and well-behaved people. They do not want bayonets to keep them in subjection, but they do need honest, faithful, and Christian workers among them, who will care for them, teach and instruct them in useful arts, and that they are responsible beings.

MEDICAL ATTENDANCE FURNISHED BY GENERAL DAVIS.

Passing up the street at Sitka (there is but one) I met a crowd collected around an Indian girl. She was moaning, in great pain, and lying uncared for on the sidewalk. I asked "why they did not take her to the hospital," and was informed that "there was no provision made for Indians at the hospital." General Davis happening to pass at that moment gave me permission, and, assisted by two Indians, I carried her to the United States hospital. She was placed in a wretched, tumble-down part of the building, and medicine given her. The next day General Davis humanely issued an order detailing Doctor J. G. Tonner to act as surgeon in charge of the Indians near the town. On my return from the west, six weeks later, Dr. Tonner gave me a

copy of his own excellent first report on the sanitary condition of the Sitka tribe of Indians, which will be found in the Appendix E.

The Indian village up to this time had received no sanitary supervision. Its proximity to the town would seem to require this for the Indian, without considering the claims of humanity.

As the Indians supply the town with most of its provisions, (see report of ex-Mayor Dodge, Appendix L,) the condition of the place where they met the whites at the gate of the stockade dividing the two peoples attracted my attention. It was a wet, filthy, broken down old shed, and as soon as the commanding general's attention was called to it he ordered a new and convenient market-house built.

The Sitka Indians, who number about 1,250 souls, are admitted through the gate of the town at sunrise and move around at pleasure through the day. Many of them are idle and waste their time in gambling in the recesses of the houses of the whites. They paint their faces with black and red, looking hideously.

EAGERNESS OF THE SITKA INDIANS TO IMPROVE.

Hearing a difference of opinion concerning the willingness of the Indian to change his habits, I called a meeting of their chiefs at the headquarters of the commanding general of the department of Alaska on last Tuesday. General Davis, Col. Brady, Dr. Bailey, and Captain McIntyre, of the army, and Madame, the widow of Michaloff, late chief of the Sitkas, were present. Messrs. David Shirpser, Sukoff, and William Phillips acted as interpreters. The object of the meeting was to ascertain if the Indians would care to have schools established among them; a sanitary supervision exercised over their village, and a hospital and medical attendance provided for them. To all of these proposals the Sitkas gratefully assented, promising to use their best endeavors to secure the attendance of their children and unemployed grown people at schools, and to find help to aid the sanitary superintendent in his efforts to cleanse and improve their village. They consented also to a grant of land on the hill-top for the erection of a new market for their benefit and the people's convenience, and agreed to remove such of their dead as might be in the way of the new enterprise. When the question was asked if they wished for a freer traffic in whisky for their tribe, they said most emphatically that they did not, and gave that as the cause of a riotous disturbance in their village the night before. The interview was a most agreeable one, and "pot latching" or entertainment was not resorted to.

The chiefs reprobated the habit of some of their "more ignorant," as they called them, Indians painting their faces; and for the habit of gambling and loafing, they gave the same reason as that given by the Navajoes in New Mexico, that the young men wouldnot obey the chiefs, and that the chiefs had no power to enforce their orders. They said they would be glad if our officers would break up the gambling habits, which Colonel Brady, commanding the post, with his characteristic energy and ability, proceeded the next day to do.

UNPUNISHED MURDER OF A CHILCAT INDIAN.

On my way up in the steamer, Mr. Frank K. Louthan, post trader at Sitka, told me of the killing of a Chilcat Indian, visiting Sitka, by a young man named J. C. Parker, employed as clerk in his store. "The Indian," he said, "was in company with several others, standing leaning

against a show case in his store, in March last. The Indian, in leaning on the glass, either intentionally for the purpose of stealing, as Parker claims, or accidentally, as many assert, broke the glass. Parker, who it is claimed has an old grudge against Indians, came toward the Indian, who, becoming alarmed, immediately ran out of the store toward the Indian village. Parker stepped back into the store, took a Henry repeating rifle, followed after the Indian and shot him, so that he soon died." On my arrival at Sitka I inquired of General Davis what had been done with Parker, as I had been introduced to him as United States inspector of customs at Tongas. The general told me that Parker had been tried by military court-martial and acquitted, and frankly handed me a copy of the trial. I introduce it in the Appendix R. In looking over the evidence of Mr. Louthan, in that trial, it will be seen that he knew "nothing," while in his letter to me, in Appendix C, he distinctly states in writing, that this young man killed the Indian.

As this report was going to press I received a letter from Dr. J. G. Towner, at Sitka, informing me that this same miscreant, Parker, had shot another Indian in the streets of Sitka, in the early part of January, 1870. It seems that Parker had been relieved as revenue officer at Tongas and appointed policeman at Sitka, and one morning early, seeing an Indian passing around a corner, deliberately took up his gun and shot. As in the first instance, Parker trumps up a story, the Indian looked as though he was about to steal something.

This is the legitimate fruit of the farcical military court-martial reported in Appendix R. And it is because there is, apparently, no cessation of abuses like the above, that it becomes our duty to state unreservedly many disagreeable facts which we would otherwise gladly have omitted.

KADIAK.

On the 18th of September we left Sitka for Kadiak; Generals Davis, Thompkins, and Ihrie, with Judge Storer and Mr. Murphy, editor of Alaska Times, and other officers and gentlemen as fellow-passengers.

We found a center for a large number of Indian villages. The Indians come in their skin canoes, or *bidarks*, from all parts of the island and adjacent coast to trade. For their names and numbers, see Appendix M.

There are only three traders at Kadiak, but these supply the natives with goods at fair prices. The practice of the old Russian fur company was to advance supplies to the Indians, and take their furs the succeeding season for pay. This habit is still popular with the natives, and in the hands of selfish traders works as injuriously with the Indians as with every one. One of the methods used was for the trader to purchase and own all the bidarkas or skin canoes, without which the native cannot catch the sea otter, or fish.

The residents at Kadiak are mostly creoles, or half-breed Indian and Russian, while in nearly all the other villages in the vicinity they are full-blooded Aleutes.

WOOD ISLAND.

At Wood Island, about five miles from the village of Saint Paul, or Kadiak proper, there is a settlement of Aleutes, who are employed by the American-Russian Ice Company of California. As this company have extensive ice houses on the island, and rely for nearly all their heavy labor upon the Aleutes, I was glad to hear the superintendent say

that the company intended to do considerable toward advancing the natives here in comfort and education. There is much need of it. Little or no care is shown in the laying out of the village, construction of the dwellings, or education of the people. With the means at the command of this company, the reputation of its officers for liberality, and the advantage which must return to it in a generous policy toward its employés, one can readily believe that it will soon effect the much needed reforms.

At present the houses are small, poorly ventilated, carelessly tossed together huts.

There is no school-teacher, missionary, resident physician, or medical supervision. The only store on the island belongs to the ice company, and the natives can trade there, or row over to Kodiak for their supplies. The prices charged for goods was about one-third more than at San Francisco.

Below Kadiak about a mile, we found a settlement of Kolosh Indians, from the neighborhood of Sitka. They were living in well-constructed log houses, built above the ground, with glass windows and battened doors and shutters. They said that they were captured when young in the waters of British Columbia, sold into slavery by their captors, and brought down here by the Russians to save their lives. It is said to be the practice, occasionally, for tribes to offer up living sacrifices on the death of their head chiefs. General Davis is said to have saved the life of one young slave from this fate, and the Russians appear to have done the same thing in the case of these Indians.

As the Aleutes build their houses mostly under ground, these high and dry, stout and clean log houses of the Kolosh Indians contrasted favorably for the latter. It illustrates what I have elsewhere stated, that the Kolosh Indians, if properly cared for, surpass the Aleutes.

The natives from the neighboring villages at Kadiak earnestly implored me to visit them, and I deeply regretted my inability, for want of time, to do so. They said that they had many sick and poor at their houses, and now that the Russian government had ceased its paternal care over them, they had no one to see to their wants. This I found to be a general source of complaint along the coast of the Aleutian Islands.

MONOPOLIES.

Several of the large American trading firms, eager to obtain the trade of these poor people, are endeavoring, with unscrupulous energy, to assume control over them, but as there is no supervising power with proper responsibility to whom they are to account for any abuses, the Aleutes would be wholly at their mercy.

Messrs. Hutchinson, Kohl & Co., who bought whatever rights the old Russian company may have had left when the Territory came into our possession, have assumed the largest amount of control over the Aleutes, but at Kadiak, Bellskoffsky, Unalaska, and St. Paul Island, where I personally inspected the operations of this firm, and at other places where I had evidence from reliable witnesses, I found no indications of any other relationship than that of *traders* with the Indians. I would not have referred to them here but that a bill was passed through one of the houses of Congress last year, and similar acts are now pending there, which virtually place the Indians of Alaska, and reduce them to a condition of serfdom, in the keeping of this or another large commercial firm. For the sake of humanity, I trust this will not become a law.

Before leaving Kadiak Island we were destined once more to see the workings of "pay-day in the army." It was the same here as down in the Cherokee country, at Fort Wingate, and at Sitka. The day after the men were paid many of them were beastly drunk, and while in that condition the natives had a hard time of it. The officers tried in vain to restrain them. I passed by one Creole cabin at Kadiak, from the interior of which issued the shouts of the drunken soldiers, while at the porch stood a little Indian girl the very picture of despair and distress.

The day after the paymaster left, one drunken soldier stabbed another and came near killing him. The commissioners will please bear in mind that these soldiers are the only police or representatives of law and order there are in the Territory. When they act in this way it is easy to conceive in what a condition the people must be.

OUKAMACK ISLAND.

Ascertaining from a trader that there was a small band of Aleutes on Oukamack Island, who were likely to starve to death this winter if some one did not visit them and supply their necessities, I applied to General Davis for provisions to help them, and, as usual, the general generously responded. (See Appendix Z.)

Captain David Evans, of the United States revenue steamer Lincoln, with characteristic kindness, sailed nearly thirty miles out of his course to stop there.

Oukamack is a large island destitute of wood, though covered with rich verdure, and lies southwest of Kadiak about two hundred and twenty miles. It is said to have been a penal colony under the Russians, and is now chiefly famous for its marmot robes, which are worn so much by the Aleutes.

The chief, a short, stout, intelligent-looking man, came out to the bay to meet us in his "bidarka," and seemed very anxious at our arrival. The Indians are so entirely at the mercy of large ships' crews arriving on their coast that it is no wonder they are solicitous. On landing and making known our errand they were overjoyed. One venerable Aleute, too feeble to rise, gently pulled my face down to his, and then touched first one cheek and then the other to his, pointing upward and saying, "Jesus Christus."

I gave them a new American flag, which they run up on a flag-staff near at hand, with cheers. There were over a hundred of them, with a native priest at their head, who reads Russian. They had plenty of salmon and squirrels, but nothing else—not a gun, axe, or tool of any sort, or piece of twine, or any useful thing. They said that the old Russian American Fur Company, for whom they formerly worked, came and stripped them of everything when they left.

They were intelligent and industrious, and if some enterprising and just business man were to go there and set up a salmon preserve or ice house, (there are two large lakes of clear, fresh water,) he would doubtless make money, and could benefit these worthy people.

From Oukamack Island we went to Bellskoffsky, passing Ounyi and the famous cod fisheries on our way. Some of the officers of the steamer said that on their former trip, in passing these fishing banks, last season, there were over thirty vessels engaged in the business.

BELLSKOFFSKY.

At Bellskoffsky we found the natives about to build a new church, after a design which they had sent for from San Francisco, California.

They were paying for its erection themselves, in sea-otter skins, thirty of which, worth twenty-five dollars each, gold, they had already contributed. This shows their ability to support themselves and bear taxation. There were two stores at this place, Hutchinson, Kohl & Co., and the American Russian Ice Co. The village is badly located, on a plateau close to the sea. The anchorage is exposed to the high winds from three-quarters of the compass. There is a better harbor, west of this, near at hand.

From thence we sailed to Unalaska, where I had the pleasure of meeting Mr. L. A. LaGrange, to whom I am indebted for the account of Unalaska. (See Appendix Q.)

ST. PAUL'S ISLAND—THE LANDING.

We arrived at the island of St. Paul, in the Behring Sea, on the morning of the 8th of October, 1869. A strong current to the westward carried us out of our reckoning over twenty miles.

As we dropped anchor in Southwest Bay, the wind died away and there was a light surf breaking on the beach. There is no harbor on either St. Paul or St. George's Island, and vessels have to wait upon the course of the winds to make successful landings. There is good anchorage in several bays, and so long as the winds remain favorable, vessels can load and discharge cargo without difficulty. Captains have to keep watchful care, however, to avoid being caught in unfavorable gales.

Along the shore of St. Paul's Island the fur-seals were gathered in great herds, called rookeries. They were evidently excited at the approach of our steamer, and their bellowing resembled the sheep and cattle in the great sale markets near our large cities. The noises were varied. The young pups at times bark like a dog, though their more common cry resembles the bleating of a lamb; the older ones bellow like a cow. As their motion is slow over the ground, and the animals smell strong, they are not unlike a herd of swine, though much less offensive, and incomparably more attractive and interesting.

While the officers from the island were assorting their letters and exchanging congratulations with their friends on board our steamer, the captain lowered a quarter boat, and arranged for the passage of the interpreter, Colonel Wicker, and myself, to the shore. On our way thither the young seals assembled around us in large numbers. They appeared delighted at the presence of the boat, the movement of the oars, and the fluttering of our United States revenue flag, and after looking at us with their dark hazel eyes, large and beautiful as those of the gazelle, raising their heads erect and stretching their necks as far out of the water as they could, they would dive down only to again appear and take another look. At last they got into regular order and motion on either side of us, turning somersaults like porpoises, and, forming an escort, accompanied us to the shore.

PRIVATE INTERVIEWS WITH THE ALEUTES.

Having provided myself with an interpreter in whose ability, honesty, and truthfulness I could rely, while the officers walked up to headquarters on the island, I went into the cabins of the Aleutes. As this interpreter had previously resided on the island, the Aleutes warmly welcomed us, and were at once very frank in their communications. They said that they were doing about as in years gone by; that they were now killing

seals three times a week—on Mondays, Wednesdays, and Fridays; that they usually killed between two and three thousand on each of these days, or about eight thousand per week; that there were at the present time about sixty thousand skins in salt on the island; that these skins were stored in four salt-houses on four different points on the island; that one of these salt-houses was near at hand; another a short distance across the village, on Southeast Bay; a third about five miles to the northwest of the village, on Southwest Bay; and the fourth fifteen miles to the northeast, on Northeast Point. As the revenue officer in charge on the island, in coming ashore with us in the long-boat, had said that there were only thirty thousand seals killed this season, and only that number of skins now on the island, the above statement of the Aleutes, doubling this amount, arrested my attention.

The Aleutes further said that they received forty cents per seal for killing, skinning, &c., and that they usually averaged fifty skins per day to each man, though experts could capture one hundred animals; that they received pay either in goods from the store or in cash, as they chose. The killing commences some years as early as June, and continues in a fragmentary way during July, and is at its height in August, September, and October, during which latter two months by far the larger number of skins are taken. It will be seen by the above that the season averages not more than sixteen weeks, and, at these rates, an able-bodied Aleute can support his family comfortably.

THE ALEUTES.

There are about two hundred and fifty natives on St. Paul's Island, and one hundred and twenty-five on St. George. Of the two hundred and fifty on St. Paul, not more than fifty are relied on as active hunters. The women assist liberally, both in carrying the skins to the salt-houses and in waiting on the men, carrying water, &c. All the Aleutes are nominal members of the Russo-Greek church. A few of the more intelligent can read and write, but these are very few. All of them are intelligent, peaceable, generally industrious, and ambitious to improve.

There are about forty houses, or huts, built of turf and grass on a framework of timber, like the sketch opposite. They are about twenty feet long by fifteen feet wide, with roofs not over seven feet high. They resemble the huts our soldiers erected for winter quarters during the war, and, like them, while warm and comfortable, are often over-crowded, and lack both light and ventilation. The light is admitted through a transparent skin or bladder, and the door-ways are usually so small and low that you have to stoop to pass through them. The furniture is scanty: a few wooden chairs or stools, a broad bunk of boards raised about a foot from the ground, on which is usually laid a mattress of grass or straw, with a blanket or two for sleeping; two or three marmot-skin frocks from Oukamok Island; some Behring Sea duck-skin shirts; water-proof jackets, made of the intestines of the seal; a harpoon, bunch of arrows and bow for sea-otter hunting; occasionally a flint-lock musket, and a copy of the Russo-Greek and Aleutian Island dialect translation of St. Matthew's Gospel, comprehend the whole of their possessions.

The Aleutes were silent at first when I inquired if they were treated kindly by their employers, though they frankly acknowledged that they were better off than when under the rule of the Russian Fur Com-

pany, and their houses were improved, but as that was a condition of serfdom it was not saying much.

The price they paid for goods and provisions was not high, considering the distance they were brought, it being about one-third more than at San Francisco.

Several of the children could play skillfully on the accordeon, and this I found to be a favorite instrument among them. The women are very handy with the needle, some of their embroidery and sewing being as good as that done by any.

MONOPOLIES.

The men said there were two sets of employers for whom they worked on the island, though of late they had put the seal skins of both firms in one store-house, and all things appeared to be in common. These two firms obtained from Mr. McCullough, late Secretary of the Treasury, permission to place two men on the islands, ostensibly to take care of their buildings only. All other persons or firms are forbidden to land, the act of Congress of last year expressly prohibiting the killing of any fur-seals. (See Appendix X.)

This apparent partiality in favor of the two above-named firms provokes wide-spread dissatisfaction on the Pacific coast, and probably accounted for a great deal of the scandal, so general among the people out there, in regard to the reported irregularities supposed to be practiced on those islands.

Having noted the above statements of the Aleutes, I left them and went to call on the officers and present my letter of introduction from General Davis and authority from the President. I met the lieutenant, the revenue officer in charge on the island, in company with Colonel Frank W. Wicker, in the salt-house. They had just come down from headquarters. Colonel Wicker asked the lieutenant how many skins were in that salt-house. I understood the lieutenant to say, in reply, about twenty-eight thousand. Colonel Wicker then asked if that was the only house in which skins were stored. The lieutenant replied that there was one other at the other side of the village, in which there was about two thousand skins. Colonel Wicker then said, "And that is all there are at present on the island?" The lieutenant answered, "Yes." It was then near dark and we left the store-house, took our yawl and went on board the steamer.

The wide discrepancy between these two statements of the lieutenant and the Aleutian Islanders caused me to report the same to Colonel Wicker, and that there might be no misunderstanding I put them in writing and officially addressed the note to the colonel.

It had been our intention to leave the next morning, but these contradictory statements caused the colonel and Captain Evans to remain another day and make an examination of the island.

The next morning, Saturday, October 9, we landed through a very heavy surf, and Colonel Wicker commenced making his examinations, asking me to assist in the measurements, the lieutenant in charge of the revenue on the island and Captain Evans, of the Lincoln, being present. We measured one pile, carefully counted the number of skins in it, took that as a standard, and then measured carefully the other piles.

THREE SAILORS DROWNED.

While we were engaged in examining the two houses near the village, word came that two vessels, a schooner and a bark, were hover-

ing off the island. This called away Captain Evans. Colonel Wicker and myself completed the measurements. We had hardly finished this part of our work before we heard the cry that one of our boats with a crew of five men in it was capsized in the surf, and we hurried down to the beach only to see them struggling helplessly in the surf an eighth of a mile away. Captain Evans and a crew of ten volunteer Aleutes were vainly endeavoring to get near them in the only boat at hand. Above the roar of the tumultuous seas could be heard the piteous cries of the drowning men, and there was no adequate means at hand to save them. The Aleutes, after several narrow escapes from swamping, gave up the effort, and, rowing behind the ledge of rocks toward which the drowning men were drifting, leaped from their boat, and at the risk of their lives went through the breakers and brought the bodies ashore.

The officers of the government and the agents of the traders on the island were unremitting in their efforts to save the lives of the men, but three of them were dead, and we had great difficulty in restoring to life the two others.

THE FUR-SEALS.

This painful incident occupied us for several hours, and it was afternoon before we were able to start across the island to visit "Southwest Bay House," five miles distant. Our party was Colonel Wicker, Joseph, the interpreter, an Aleute of the island as guide, and myself. We walked over, and found the path led along by the shore through half a dozen large seal rookeries. From a count and measurement we made we must have passed by on this shore, five miles long, nearly a million of seals, and yet this is not one-half of the space they occupy on St. Paul's Island. They were of all sizes, from the young pup, about as big as a very large cat, to the old males, as large as a cow. Their color varies from a gray-brown of the old ones to a dark-brown in the young pups. The females seem shorter in the neck, and had the wide pelvis common to the sex. They measure, by guess, about five feet in length. The male seal is much larger, measuring seven or eight feet in length, and weighing over a thousand pounds. Some of these were on guard, others were in the water. I saw nothing of that systematic herding of families by the old males referred to by the Russian authorities, probably because it was so late in the season. The bachelors, as the young males of four or five years are called, were swimming along shore, and moving with the crowd of old and young on the plateaus above. Some of them could be seen for half a mile on the hill-tops inland, three or four hundred feet above the sea. These plateaus extend from the base of the hills to the sea, a distance of five hundred yards. As the islands are volcanic, the sand is broken at intervals with black volcanic rock cropping out. The seals appear to like these stones, and clambered over them with great facility, considering the peculiar formation of their flippers. The assertion that the fur-seal eats but little food from June to September may be true; certainly there was little or no offensive excrement even in October, when I believe it is acknowledged that they do get some food from the water.

There were myriads of young pups along shore and in the water, and they are most beautiful animals. They will not always run at your approach, though generally, if they are between you and the water, they will hurry off to the water. We saw but few sea-lions. Our guide informed us that they frequented the northeast point more, though there had not been as many there as usual. The Aleutes seemed to regard

their absence as an ill omen. It seems that some years since all the seals left these Pribilov islands and went to Behring and Copper islands, on the Russian coast. As the Russians reserved these two islands in the sale of Alaska, there is some solicitude lest the seals should get frightened away and go there again. The old sea-lions are regarded as the pioneer or picket guards of the fur-seal, and their absence is looked upon with distrust.

The skin of the sea-lion, as well as the flesh, is highly prized; the former for covering bidarkas or canoes, and the latter for food. These huge animals are usually killed with a musket ball.

The seal pup is born usually in the months of July and early part of August, about a fortnight after the mothers have arrived on the island.

The males arrive about the middle of June, and the yearling pups follow their mothers the latter part of July. The young pups are said to be in no hurry to go into the water, the parents having to force them in at first, when their elder brothers, the bachelors, take charge of them and teach them to swim.

In killing the seal, the two and three-year old male pups are chosen, both for the quality of their fur, lightness of the pelt, and to preserve the supply. The hunters get between the herd and the water, which is a very easy thing to do, and drive them a short distance inland toward the salt-houses, when they select their animals, and with a hard wooden club tap them a light blow on the nose or head, and so kill them. Care has to be taken in the driving not to overheat the animals, so as to loosen the fur and ruin the skin; generally they are allowed to rest awhile before the killing commences. The guide explained to us that in the skinning all the Indians had a common interest, each Aleute doing his best and sharing the receipts; the chief receiving an extra portion.

On our way we passed a number of the slaughter places. They were much nearer the rookeries and the shore than the descriptions, and the much-talked-of necessary precautions against frightening the animal, would lead you to suppose. In some cases they were not a hundred yards from the rookeries, and the dead bodies were within easy reach of the rambling bachelor seals. Large quantities of meat were wasted, and in many instances even the fat was not cut off. The meat of the seal is of excellent flavor—I should think quite equal to mutton. Our sailors eat it with relish, and I have no doubt that it could be salted, preserved, shipped in casks, and soon find a market. As it now lies rotting on the fields, the smell is most offensive, and as one of the slaughter pens is immediately near the village, the marvel is that it has not bred a contagious disease.

In some places where these seals have been thus killed, and the carcasses allowed to rot for many years, I should think the soil would be as valuable a fertilizer as guano. The great rank grass grows above these slaughter places in rich luxuriance. As ballast it might pay to transport to the southern ports.

We found quite a large lot of skins in this "Southwest Bay" house, and the guide assured us that the building had been full and emptied about a month before, the skins having been carried on board a steamer.

The skins were packed in piles with the fur turned inwards, and salt put in between each skin. After being allowed to remain awhile, they are taken up, refolded, and with fresh salt made ready for shipment.

A large surf boat, made of the skins of the sea-lion, is used to carry them out to the vessels.

On our return we passed by a lake of beautiful clear, cold water, from which the natives obtain the supply for their village—nearly a mile

distant. Half of this distance they carry it in boats by water. When St. Paul Island and its immense source of income is properly cared for by our government, an aqueduct of simple construction should be built to convey this water to the town.

There was no school worth the name on the island. The Russian foreman of one of the traders professed to call a class of five or six together at irregular hours; but I found he thought but little of it, and the natives regarded it of still less value. They asked for schools and teachers earnestly.

The priest, who officiates in a neatly-built church, receives one hundred and thirty dollars per annum. He is not in orders, and hardly ranks as a deacon in the church. The priest from Unalaska occasionally comes up and administers the sacrament.

The chiefs, of whom there are two, get forty dollars a month extra pay, and the workmen are divided into three classes of different degrees of expertness or character. Thieving and misdemeanors other than drunkenness are unknown among the Aleutes.

On our return we found our guide greatly agitated at the prospect of punishment, which he feared he would receive from the United States officials on the island for showing us the path over to the remote salt-house. We assured him that his fears were groundless, but this did not quiet his anxieties.

There were some cattle and sheep on the island, and we found good grazing; plenty of grass as far as we went, or could see. There are no trees, and the hills are not generally steep. A few of the highest, at a distance, I should say were not over two thousand feet high. They appeared covered with verdure to their tops. The cattle and sheep are reported as doing well.

FUTURE MANAGEMENT OF THE FUR-SEAL FISHERIES.

The whole management of these islands, and the obtaining from the fur-seal fisheries a handsome income by our government, is a very simple affair. One capable and honest man with one or two assistants on each of the two islands, and a force of a dozen men well armed, under fixed regulations, forbidding the killing of over one hundred and fifty thousand seals annually, restricting the killing for the present to the Aleutes, paying them a liberal compensation, providing for the sale of the skins either on the island, at San Francisco, or New York, and exacting severe penalties for all violations of the law, would regulate it.

The officer in charge should be a first-class man, with a liberal salary and under heavy bonds, as his life will be an isolated one and his temptations to dishonesty great.

The proposal to lease the islands has the objection that it revives the old fur company monopolies, and our people will not be likely to tolerate this; and as it will require the same amount of governmental watchfulness and consequent expense to protect the lessors in their rights, as it would for the government to manage the concern itself, it would seem practical economy for our government to take charge of the business. Last spring the Chamber of Commerce at San Francisco appointed a committee to ascertain the facts in relation to the fur seal fisheries of Alaska, and report. This report so plainly gives the view which is taken by a large number of people in California that I inclose it. See Appendix U.

A letter from Adolph Muller, on the prices for furs ruling in San

Francisco last October, I append, C, though other furriers assured me that Mr. Muller's prices were altogether too low.

But to resume my narrative. On Sunday, the 10th, we buried our three sailors, Richard Livingston, Lewis Garlipp, and John Beck, with funeral honors, on the island. The last rites had hardly been celebrated before three Aleutes, of their own accord, brought forward three tall wooden crosses, and placed one at the head of each of the graves.

That afternoon we held a talk with the Aleutes, in the presence of the officers of the island and of the steamer, and were confirmed in a conclusion which we had arrived at long since in our intercourse with Indians, namely, that they will not state any of their grievances in public in presence of the powers that are set over them. In this they resemble most poor and dependent people.

In the private interviews held with them two days before, five of the Aleutes complained that they had been brought from Kadiak Island by the agent of one of the firms on the island, for a limited period; that the contract had expired some time since, but that the firm had since placed a hundred dollars each to their credit, and now claimed to hold them another year against their will. The lieutenant commanding St. Paul and St. George Islands, having heard of this statement through Colonel Wicker, in a letter to the colonel denied it, and declared that the Kadiak natives had acquiesced in the arrangement.

VESSELS SAILING FOR SANDWICH ISLANDS.

One of the men complained that he had been shipped as a sailor to come to these islands, and return home, but that when he arrived here the vessel sailed for the Sandwich Islands, where he did not wish to go. This last statement was not denied by any one present. If our steamer could have stopped at Kadiak on our way home, I would have asked permission to take this man home, and have arranged the best I could for the others. As it was, I could only commend them to the considerate care of the United States officers on the island.

This meeting, as well as the burial service of the sailors, was held in the open air. The sun was shining clearly, and the weather was so mild half of the officers and men had no overcoats, and yet it was the 10th of October, and we were on an island in the Behring Sea.

CITIZEN ALEUTES.

As we were walking down to the shore to embark, a number of the chiefs and head men of the Aleutes gathered around me, and in private asked me about our form of government, and whether it was true "that all men were free and equal," and whether they would be allowed to vote for the President, or the "emperor," as they called him, thinking of their former Russian government. I said yes, I hoped so. They shook my hand warmly, and when we left the shore gave us three slow but very loud cheers, which our officers and men returned with a will.

We then sailed for the "Northeast Point," fifteen miles away, to make the final examination of the skins stored in that salt-house. All along this eastern shore, as on the western, which we had passed the day before, myriads of fur-seals were congregated, so that we could not but conclude there was a large million and a half on the island. The surf ran high as we landed, and the men, remembering their loss of the day before, shook their heads doubtingly as they dashed us through it. We thought more about the heavy taxes of the people, and whether

the Aleutes, or our officers on the island, were the more accurate in counting seal-skins. We carefully measured the piles of skins in the salt-house, counted up the figures, and found the Aleutes were right. There were over sixty thousand skins on the island.

As if reluctant to leave the three brave sailors who had sacrificed their lives to duty, our good ship Lincoln "missed stays," turned her face to the island, remained immovable for a few minutes, and then slowly obeying her helm, steamed off toward our home on the other side of the republic, six thousand miles away.

HOMEWARD BOUND.

With all sails set and under a full head of steam, we went booming along on our return trip to Unalaska. The air was chilly, and as we approached the volcanic mountains surrounding Illalook Harbor they loomed up ghostly white in snow through the thickening gray fog of the gathering storm. We anchored that night in the snug harbor, and the next morning was as clear and quiet as a May day at home, not a sign of fog or cloud remaining. Before midnight, however, the wind began to blow a gale, and by morning we had dragged both anchors and were stern-up high on a reef. We had to lie there till the turn of tide, and it was as much as our propeller could do to head the vessel off the reef against the gale, though the harbor is not half a mile wide and mountains around are two thousand feet high. The storm lasted thirty-six hours, and cleared off as suddenly as it arose. No steamer should allow its steam to get down while lying in that harbor at this season of the year. What dangers the Aleutes or the missionaries have to encounter in such a country, where all the highways are on the sea, you can imagine.

OF THE TRIBES AND COUNTRY AROUND BRISTOL BAY.

The country was reported to be like that about Cook's Inlet, on the southerly side of the Alaska Peninsula, an account of which from General George P. Ihrie is appended. It is said to be a level and extensive farming country, where vegetables in abundance and cattle and sheep can be easily raised. The natives are said to be healthy and in as good condition as any on the coast. An account of them in general terms will be found in the report of Frank Mahoney, who has visited them, which will be found in the appendix.

COOK'S INLET AND KENAI PENINSULA.

For the following brief sketch of this interesting portion I am indebted to General George P. Ihrie, who went up there from Kadiak while I went westward, and who afterwards rejoined us at Sitka:

DEAR COLYER: Inclosed I give you some rough notes from my private journal:

1869—*Tuesday, September* 28.—Commences pleasant and cloudy. Off at daylight for Fort Kenai, situated on the eastern shore of Cook's Inlet, near the mouth (right bank) of Kenai River, and distant about two hundred miles. Passed Barren Islands, which are most appropriately named, and had a fine view of Point Douglas, about sixty miles to westward, covered with snow from its apparent base to its summit, and estimated to be about seven thousand feet high. At 6 p. m. came to anchor in English Bay, one hundred and ten miles from Kadiak. At the entrance is a fur trading-post, now conducted by Hutchinson, Kohl & Co.; used to beloug to the Russian Fur Company, which sold the best of the buildings to H. K. & Co., and turned over the poorest to the United States; and this seems to have been their rule throughout the Territory. Ends dark and rainy.

Wednesday, September 29.—Commences cloudy and windy. Off at 6 a. m., with head

sea and wind, and came to anchor at 3 p. m., in Cook's Inlet, about six miles from the fort. The officers soon came off to visit us, and tell us we can cross the bar at high tide with sixteen feet of water. Saw two lofty volcanoes to-day, each about twelve thousand feet high, and one in active operation, emitting a cloud of dense black smoke. In fact, the whole western coast of Cook's Inlet, down through the Aleutian Islands, and across (but submerged) to Asia, is nothing but a mass and chain of volcanic mountains, forming the connecting link between Asia and America. It is the wildest and most chaotic scene I ever witnessed. The volcanic western coast of Mexico and South America is dwarfed by Alaska. And what tends to heighten the awful grand view is the scattering of glaciers in the gorges of these volcanoes, some of which infringe upon the water's edge.

The eastern coast of the inlet is almost the antipodes of the western. For Alaska it is a strip or belt of flat alluvial land, originally a sand-spit and covered with timber. About twenty miles eastward, however, is a chain of snow mountains from two thousand to five thousand feet high. This side of the inlet contains numerous ledges of lignite coal, with more or less resin in it, which generates too much caloric for steamboats and railroads. The Russian Fur Company attempted to develop these veins, but found it wouldn't pay. Some of their shafts are still visible at and near English Bay. Ends cloudy, with rain.

Thursday, September 30.—Commences cloudy but pleasant, with stiff breeze. Crossed bar about 11 a. m., and came to anchor in Kenai River, mooring to stationary anchors. Find a current of seven knots an hour here at the ebb and flood of the tide, and sand all around us; pleasantly located. Went ashore and found the fort on a level bluff about one hundred and fifty feet above the waters of the inlet, and covered with coarse grass and small trees. It is the only piece of arable land larger than a garden I have seen in Alaska, and grows the hardy esculents, but not in perfection. We were shown salmon caught in Kenai River, four of which filled a barrel! The meat is of a rich red color and acceptable flavor. None of the Alaska salmon, however, can compare in flavor, according to my palate, with the salmon of the Columbia River and the southern coast of Oregon. Dined with the officers on wild geese and ptarmigan, in which Alaska abounds, and were shown the skin of a monster brown bear, just killed by the Kenai Indians. Any quantity of black and brown bears in the mountains to the eastward. Looking to the west you behold a perfect nest of sleeping volcanoes of all heights and sizes, with glaciers of cerulean blue ice melting among them. Grand sight, this chaos! Americans can no longer have a good excuse for going to Europe sight-seeing. A summer's trip to Alaska, from say 1st of June to 1st of October, will be more interesting than a dozen trips to the Alps or Himalayas.

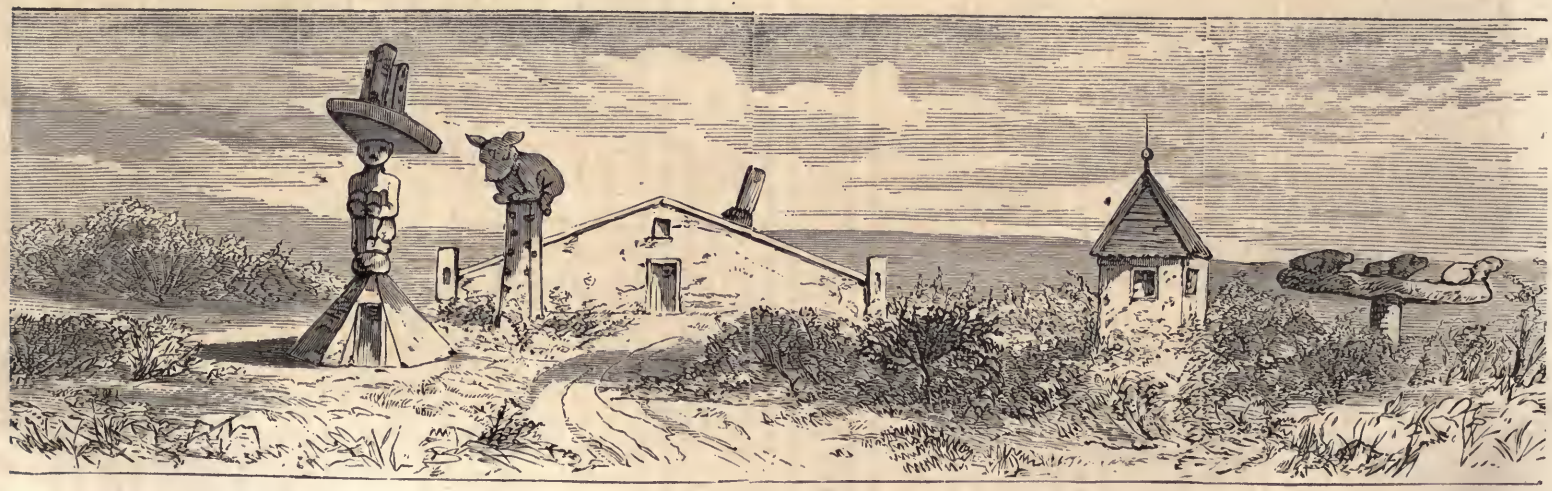
The weather here to-day is simply superb, all that heart could desire, and yet we are in the latitude of Cape Farewell, the southernmost point of Greenland! It lasts, I am informed, to the end of October, when it grows very cold, the mercury going down to thirty or forty degrees below zero, and the inlet becomes full of floating ice.

Monday, October 5.—A continuance of the genuine October weather of the Middle States, and the road from wharf to the post very dusty. Steamer almost discharged, and a certainty of getting off to-morrow. On duty on a board of survey, to inspect some of the buildings for which the United States paid two hundred thousand gold dollars to the Russian government. We were shown a lot of very old log hovels, and recommended they be used for firewood if possible. The best of the late Russian buildings are claimed and occupied by Hutchinson, Kohl & Co. There has been barefaced swindling, sufficient in connection with the transfer of the "buildings" to make a saint swear. The long and short of the business is, the agent of the Russian Fur Company disposed of the best of the warehouses and residences to H. K. & Co., and to private individuals, for "a mere song," and then turned over to the agent of the United States the balance, which, with very few exceptions, for appearance sake, are fit for firewood only. Ugh!

Visited the Indian village, about one mile from the post, and found them and their houses like all the rest on the coast. These Indians are like all the others in Alaska, semi-civilized, peaceful, docile, friendly, and anxious and willing to work. Justice, kind treatment, and prompt payment for services rendered will, in the course of time, change them to law-abiding and good citizens. They are far superior in habits and industry to the crafty, marauding, and wandering Indians of the plains, who scorn to do anything but fight and hunt, leaving their squaws to do all other kinds of work.

At midnight witnessed the most gorgeous curtain aurora borealis eye ever beheld. A rich green and purple undulating curtain seemed suspended in the sky as far south as twenty degrees, and forming a perfect arc. At the west end of the curtain were two perpendicular columns of light, which rapidly traversed the curtain from west to east, and *vice versa*, giving to view every possible shade of the two colors, and making the rays fairly dance in and by their own light. Such a celestial sight would alone compensate one for a trip from Europe to Alaska.

Tuesday, October 6.—Another lovely day. We bid adieu to Kenai, which is the most desirable place to live at, I've yet seen in Alaska.



No. 5.—INDIAN HOUSE AND MONUMENTS AT WRANGEL, ALASKA.—A Cannon Ball sent through this House during the Recent Bombardment by the Commandant of the Post, No. 2.

GENERAL CHARACTER OF THE INDIANS OF ALASKA.

Of the general character of the Indians of Alaska I have collected evidence from many sources. It is wholly from those who have visited the Indians at their homes in Alaska, and who speak from personal observation and knowledge. Coming from such men—from traders, trappers, merchants, and officers of the government—it will command that respect which its origin deserves.

First among these in extended experience comes Mr. Frank Mahoney, who has been among them for the last sixteen years. Mr. Mahoney says of the natives of the interior, from the Yukon to the Copper River, numbering five thousand souls: "They are a peaceable race, and respectful to the white man, looking upon him as a superior. There is no doubt but that in time they could be shaped into useful citizens."

Of the Aleutian islanders, numbering seven thousand souls, he says: "They are a very quiet race, and nearly all Christians," (members of the Russo-Greek church.)

Of the Indians at Cook's Inlet he says: "They are a very sociable race of Indians." They number about eight hundred, and are called Kaneskies.

East of Cook's Inlet, down on Prince William's Sound, there are "about four hundred Nuchusks," while those "on the Copper River are called Nadnuskys." These, together with the Koloshans of the southeastern coast, numbering eleven thousand nine hundred, he considers warlike.

For the remainder of Mr. Mahoney's report, which is full of interesting information, see appendix C, No. 2.

Hon. William S. Dodge, ex-mayor of Sitka, says of the Alaska Indians, as a whole, "that they are not at all to be compared to the Indians inhabiting the interior of our country, or even to those living on the borbers of the Great Lakes. They are of a very superior intelligence, and have rapidly acquired many of the American ways of living and cooking. Their houses are clustered into villages, very thoroughly and neatly built, and far more substantial and pretentious than the log houses usually constructed by our hardy backwoodsmen."

In this description Mr. Dodge includes the Stycknies, Kakes, Kootzenoos, and the Koloshan tribes generally.

Of the Sitkas Mr. Dodge says: "They supply Sitka with its game, fish, and vegetables, such as potatoes, turnips, beets, and radishes, and they are sharp traders."

Mr. Frank K. Louthan, post trader at Sitka, says of the Sitkas: "They are industrious and ingenious, being able to imitate admirably almost anything placed before them." He tells of their "chopping and delivering one thousand cords of wood for the United States quartermaster, under many disadvantages, as well, if not better, than it would have been done by the same white labor, under similar circumstances."

Mr. Louthan further says: "That our Indians are susceptible of a high standard of cultivation I have no doubt." "This can only be done by the aid of industrial and educational schools. The missionary is working to good advantage at Vancouver Island and at Fort Simpson, in whose schools can be found men and women of high culture and refinement, fit to grace almost any position in life." "The Koloshans, our own Indians from Tongas to the Copper River, are quite as intelligent and easy of culture, needing only the same liberal system of education to, in a very short time, utilize them for every purpose of government and usefulness." (See full report of F. K. Louthan, Appendix C.)

Of the natives on the river Yukon Captain Charles W. Raymond says: "The Kaviacks and Mahlmutes are healthy, vigorous, fine looking men." Of the coast Indians near the Auric River he says: "They are kind, peaceable, generous, and hospitable without an exception; their guest can ask no favor which they deem too great; the warmest bed, the most comfortable corner of the room, the largest dish, is always for the stranger." And then he tells a beautiful story of their hospitality to his party, for which I refer you to his interesting report.

I might multiply extracts, but must not lengthen my report too much,

OF THE INDIAN LAW OF MEMBERS OF A FAMILY AVENGING THE MURDER OF THEIR RELATIVES.

Mr. Frank K. Louthan gives us in his report an instructive account of the Indian method of avenging the murder of their blood relations. He says:

The failure to promptly pay for a real or supposed injury is at once the signal for retaliation. I can but look with great favor upon the system on the part of the government of adapting itself to the one idea "*immediate settlement*" with their people for all wrongs of magnitude, (whether on the part of the military or the individual,) entirely upon *estimated value*. This is the time-honored custom of the red man in Alaska, and pertains to all alike, wherever dispersed throughout the vast Territory.

At present it is more than folly to attempt to induct him into any other way of looking at a wrong or injury. Authority, with definite instructions to our rules, whether civil or military to in this way settle all disputes, especially when life has been taken will always keep him (the Indian) peaceable and friendly, and in the end save to the government many notable lives and a large expenditure of treasure.

I am led to these reflections by observing that in this way the Hudson's Bay Company and the old Russian American Fur Company have for nearly a century lived in comparative security among the Pacific Coast Indians, failing in but five instances a confidence betrayed, property or life endangered. Again, my own personal experience is a powerful example of the system of such a course. Last New Year's eve a difficulty occurred at the market-house in Sitka, between a Chilkaht chief and a soldier sentinel, which resulted in the imprisonment in the guard-house of the chief, and through some unaccountable manner the death by shooting, in a day or two afterwards, of three Indians. For full account of these early difficulties I refer you to a report of General J. C. Davis, made about that time.

Among the Indians killed was one Chilkaht, one Kake, and one Sitka. The Kakes very promptly sought the usual remedy; but failing to satisfy themselves, adopted their extreme remedy, "an eye for an eye, a tooth for a tooth;" meeting two white men near their village, promptly dispatched them, and thereby lost all of their village, burned by order of the general commanding. Hence the so-called "Kake war."

For nearly five months no coast or interior Indians appeared among us, to the great detriment of trade, the Chilkahts especially keeping themselves aloof from us all winter. Well knowing the chief and the most of his people I determined to pay them a visit for purposes of trade, and to restore friendly relations. With a small schooner I reached their village in May last, and found them sullen and listless, and effected but little in any shape for several days. At the end of the fourth day our little vessel was suddenly boarded by about seventy-five well-armed men, bent on satisfaction, either in property or life, for the man killed at Sitka nearly five months previous. The exigencies of my situation required prompt and immediate action.

Asking from our closed cabin an audience, and it being granted, I stepped out among them with my interpreter, an Indian, and whilst protesting against their wish that I should pay for what had been done by our military chief at Sitka, satisfied them by giving them a letter to the general commanding, asking him for the sake of trade and security to life to pay for the man killed, giving my promise to the Indians to pay for the dead man if the general refused.

The general refused to listen to the delegation waiting on him with my letter. I returned with my vessel again to Sitka and to Chilkaht, when I promptly paid the price asked, thirteen blankets and one coat, amounting in value, all told, to about fifty dollars coin. I feel quite sure that in this simple settlement I arrested serious trouble to myself, and probably to the government.

I made afterward a similar settlement with the Chilkahts in Sitka for one of their men, killed by a young man in my employ. I can safely say that, dealt with in this way, there need never be any serious complication of Indian affairs in this territory.

THE SCENERY OF ALASKA.

(The sketches referred to in this article are not engraved.)

On the eastern coast the thickly wooded foot-hills are covered to their tops with the Douglas, Menzies, and Mertens spruce, trees varying from 100 to 250 feet in height, and stout in proportion; white cedar, sometimes 150 feet high; large leaved maple, and others, while there and to the westward, on the Kenai Peninsula, the Aleutian Islands, and the coasts of Bristol Bay, strips of low land skirt the base of the mountains, and on these cattle and sheep browse and fatten. It is this variety of lofty mountain, gently undulating lowlands, and clear, deep streams, lake, or sea, that makes the scenery of Alaska so attractive.

The sketches Nos. 13 and 20, Wrangel Harbor, Alaska, and No. 14, Moonlight in Sitka Harbor, will give you but a poor idea of the beauty of the scenery, yet you can easily see what a chance there is in such a country for an active, enterprising, intelligent race of people. The Indians of Alaska, considering their slight opportunities, surpass all others on this continent except the Pueblas of New Mexico, and deserve our most considerate attention. Some idea of the purity of the atmosphere when the fogs clear away may be formed by referring to sketch No. 15, view of Mount Fairweather, taken at sea 124 miles from its base. Few places in the world could allow of objects being seen with distinctness at such a great distance. You will notice under this sketch the names of General Davis and other officers of this department, vouching for the uncommon phenomenon. Some travelers assure us that they have seen these mountains as far as Ungi, 200 miles.

No. 18 is a sketch of a cascade near Tongas, as beautiful a little gem of a waterfall as can be seen anywhere.

LOCATION OF INDIAN VILLAGES.

Indian villages are generally located on these low hills, at the base of high mountains, as seen in sketches 16 and 17, and their appearance is picturesque in the extreme. Being close by the water, all their journeying is done by canoes, in the management as well as the construction of which they are adepts. To see them by the dozen plying with skill their short, broad paddles, and sending their light and graceful looking bidarkas so swiftly through the water, is a sight to remember.

FISHERIES OF ALASKA.

The Indians bring halibut, codfish, flounders, salmon, clams, smelt, whortleberries, wild currants, venison, bear skins, marten, mink, lynx, fox, and other skins for sale. At Sitka or Wrangel they sell a halibut, large size, for 50 cents, a salmon, 25 cents, or 5 for $1; deer, $2; smelts, a peck for 25 cents, and so on.

This country is truly the fisherman's paradise, and the Indians are experts at the business. The salmon caught here are so large that five of them fill a barrel, and sometimes only three are sufficient, and they are so plentiful that you can kick them with your foot ashore at the mouth of shallow mountain streams, up which they are trying to swim to deposit their eggs. The smelt come ashore in such quantities that you can run out on the beach, as the surf recedes, and scoop up a bushel basket full in ten minutes. Our second mate put down his line from the steamer at Kadiak for half an hour, and caught ten large codfish. At Ungi, on the codfish banks, near Chemogan Islands, there are now as many

as thirty vessels seen at a time engaged in fishing for cod. (See, for report on fishing, by Carlton and others, Appendix F.)

Educate the Indians of Alaska, and they will supply the United States with fish and furs.

DEMORALIZING EFFECT OF THE NEAR PROXIMITY OF SOLDIERS AND INDIANS.

I have spoken of the ill effects of the near proximity of soldiers to the Indian villages, and of the demoralizing effects upon both. It is the same in all Indian countries. It appears to be worse here because more needless. Nowhere else that I have visited is the absolute uselessness of soldiers so apparent as in Alaska. The only communication being by water—there are no roads by land—it follows that vessels suitable for plying up the inland seas, manned by a few revenue officers or good, smart sailors, will do more toward effectually preventing lawlessness among the Indians, and smuggling or illicit trade with the whites and Indians, than five hundred soldiers located at post. Nearly all the United States officers that I have conversed with agree on the above, and recommend a reduction in the force in this Territory. There are five hundred here now, when two hundred would be ample for the whole Territory.

The soldiers will have whisky, and the Indians are equally fond of it. The free use of this by both soldiers and Indians, together with the other debaucheries between them, rapidly demoralizes both, though the whites, having the larger resources, and being better cared for by the government in houses, clothing, and food, endure it the longest.

Wondering how it was that so much liquor found its way into the department, I addressed a letter to the collector of the port of Sitka, as well as to the captain of the revenue cutter Reliance, inquiring what was the cause. The letter with the two replies I inclose, marked in order, Appendix G. You will notice that both of these officers recommended the use of small steam revenue cutters to ply up the bays and inlets of the coast. Neither ask for more troops.

How much such vessels are needed, and how grossly the law of Congress against the introduction of liquors into this Territory is violated, may be seen by the communications from Captain Henriques, relating to liquor landed from schooner General Harney, marked D, and the letter from Carl Osche, relating to the doings of the ship Cesarowitz, marked D.

I sincerely trust that when our commission meets it will recommend the sending of two small revenue steam tugs, of the kind spoken of by Captain Selden and Collector Kapus, to this Territory, and also recommend that the law of Congress prohibiting the introduction of liquor into the Territory be made more stringent or be more strictly enforced, and the introduction of liquor be as completely suppressed in Alaska as it finally was in the Indian Territory. (See present law, Appendix H.)

INTERVIEWS WITH CHIEFS.

Thinking it well to show the chiefs such respect as might be in my power, I invited the chief of the Tongas and his wife on board the Newbern, and having taken him through the vessel, showing him the machinery, &c., I invited the couple to dine with me. They were evidently much pleased. I did the same at Wrangel and Sitka with the two principal chiefs of the tribes, with this difference, that on these occa-

No. 2.—THE UNITED STATES POST AT WRANGEL, ALASKA.

sions the captain and ladies invited us to join them at the regular table, instead of having a separate table provided for us as in the first instance. The chiefs ate with their forks; when it came to the pudding they used their spoons, and on having the almonds and raisins placed before them they used their fingers, the same as those around them. In all they behaved with perfect propriety, and the most fastidious could see nothing in their demeanor to find fault with. I mention these trifles to show their wish and ability to imitate white men.

I was much pleased when I visited the headquarters of Major General Davis, at Sitka, to see the large reception hall in the old Russian governor's house, where the chief officers of the Russian government received and entertained the Indian chiefs on their occasional and annual visits to them.

RETURN TO SITKA.

At Sitka we again met the United States steamer Newbern, and returned with her to San Francisco.

ABUSE OF INDIANS AT WRANGEL.

On my return trip while stopping at Wrangel, October 29, Leon Smith, assisted by two half drunken discharged soldiers, assaulted an Indian who was passing in front of his store. Mr. Smith, ex-confederate officer, said that he was under the impression (mistaken, as he afterward admitted) that the Indian had struck his little boy, and he only shook the Indian. The drunken soldiers standing by then, of their own accord, (unsolicited, Mr. Smith says, by him,) seized the Indian, brutally beat him, and stamped upon him. I had been taking a census of the village that afternoon, and hearing the shouts of the party, met the Indian with his face badly cut and bleeding coming toward his home. I immediately went to the post and suggested to the commandant that he should have the drunken soldiers arrested and retained for trial. He sent a lieutenant, with two or three men, "to quell the disturbance," the Indians meanwhile having become excited, and to "use his own discretion about arresting the men." Lieutenant ——— returned soon after without the drunken soldiers, and gave as his reason that "the Indian struck Mr. Smith's boy," which, as I have said, was disproven.

The drunken men belonged to a party of over one hundred discharged soldiers who had come down on our steamer from Sitka, and were on their way to San Francisco. Some of them had been drummed out of the service for robbing the Greek church at Sitka, and for other crimes. I had informed the commandant of their character the morning after our vessel arrived, and suggested to him the propriety of preventing any of them from landing and going to the Indian village. He replied that he had no authority to prevent any one from landing. I was surprised at this, as I supposed Alaska was an Indian territory, and that the military had supreme control.

The day after the assault upon the Indian, the commandant came on board the Newbern and asked very kindly my opinion about the propriety of attempting to arrest the two drunken soldiers, but as there were over one hundred soldiers on board, and the affair had occurred at near twilight, so that it would be impossible to recognize the men, the impracticability of doing this at that late hour was apparent.

The news of the bombardment of this post by the commandant reached us as we close report. (See Appendix Z, No. 1.)

DANGERS OF NAVIGATION IN ALASKA WATERS.

"You ought to see Duncan's mission before you leave the Pacific coast," said many people to me on the journey. It is at Metlacatlah, twelve or fifteen miles above Fort Simpson, near the British boundary line, with Alaska. "It is really astonishing what he has done for the Indians in a short time," said they. He has a large school for boys and girls; a chapel for religious meetings; a market-house for the neighboring tribes to trade in; a prison for malefactors; a police made up of Indians only, &c., &c. "Oh, you must see it," said they. "Well, Captain," said I to Captain Freeman, the obliging commander of the United States steamer Newbern, "I suppose it would not be possible for you to stop there on your way down the coast." "No, sir!" said he, with emphasis. I had tried to get a canoe while at Tongas to row across Nast Bay, but we had not time going up, so I thought I should have to let it go.

As we were leaving Wrangel Harbor coming home, the wind increased to a gale, and we had promise of what sailors call a "dirty night." We turned into our berths with serious misgivings of danger. The straits in which we were tossing were narrow, the vessel high out of the water from lack of cargo, and the night pitch dark. We soon forgot it all, however, in sleep; when suddenly we were awakened by the ship coming to a full stop, a tremendous crash against a rock, which nearly threw us out of our berths. A brief prayer, a quiet putting away in dressing of all gold, watches, and other heavy things that might encumber us in the water, and we went on deck. The storm was raging wildly—the rain and sleet swept horizontally past us; the roar of the breakers could be heard all about us, but we could see nothing. We had two hundred souls aboard, and not enough small boats to carry fifty, nor would they have been of much use if we had more. The pilot said the water was coming in the ship rapidly, but that so far the pumps were keeping pace with it. So we went down below, out of the way of the faithful officers and men who managed the ship. The storm lasted two days, and then the captain said he would have to beach the vessel at Fort Simpson, and while she was being repaired, I would have time to visit Mr. Duncan's Indian mission at Metlacatlah.

MR. DUNCAN'S MISSION AT METLACATLAH.

Through the kind aid of Mr. Cunningham, the head man of the Hudson's Bay Company at Fort Simpson, a large canoe and a crew of picked young men were secured to take me fifteen miles up the coast to the mission. The morning we started was rainy and the sea rough, but the men managed the canoe so skillfully that we shipped but little water. The sun soon came out clear, and though we had a few heavy flurries of hail and the wind was right in our teeth, we had one of the most enjoyable excursions of my life.

We arrived at the mission at three o'clock, having started at eight. Mr. Duncan was away on a visit to another mission which he looks after up in Nast Bay. We landed at a well-constructed stone wharf, built for canoes, and passing up this about one hundred feet ascended a flight of steps and entered the market-house.

This market-house is a neat, well-built house, of about forty by eighty feet, dry, clean, and comfortable. A number of Indians were in it, sitting beside their heaps of ulican boxes, piles of bear and deer skins, fish, &c., and seemed as contented, cheerful, and enterprising as many white people I have seen in like places. Ascending from the market place a

flight of about twenty steps, which are lengthened out on either side along a terrace two hundred feet, you come to the plateau on which the mission village is located.

The two streets on which the houses are built form two sides of a triangle, at the apex of which the church, mission-house, trading store, market and "lock-up" are erected.

The church is octagon in form, and looks like a locomotive depot. There was a pebble floor, and benches, with room to accommodate five hundred people; small windows around the sides and light above, but no stove or other provision for heating that I could see.

The store was well furnished with substantial articles of daily necessity, and at fair prices. Up stairs there was a good stock of marten, mink, fox, bear, and beaver skins, which Mr. Duncan had received in exchange for the goods. The missionary's own residence is simple and commodious.

But the chief interest is in the construction and condition of the dwellings of the Indians. In these Mr. Duncan has shown much practical good sense. Taking the common form of habitation peculiar to all the Koloshan tribes along this coast, he has improved upon it by introducing chimneys, windows, and doors of commodious size, and floors elevated above the ground. For furniture he has introduced chairs, tables, bedsteads, looking glasses, pictures, and window curtains. In front he has fenced off neat court-yards, and introduced the cultivation of flowers, while in the rear of their dwellings are vegetable gardens. Altogether the village presents many instructive and encouraging features.

Mr. Duncan is invested with the powers of a civil magistrate under the colonial laws of Great Britain, and is thus enabled to settle disputes, and nip all petty misdemeanors in the bud. He has organized a police of Indians and they are said to be well disciplined and effective. There is a small "lock-up" or caboose built of logs in a picturesque form, in which the disorderly are temporarily confined.

It will be noticed that Mr. Duncan is thus invested with the powers of an Indian agent, teacher, missionary, trader, and justice of the peace, and as he is considered an honest man, and his books of record are open to inspection, among a primitive people as Indians are, he can be a most efficient officer.

OTHER INDIAN MISSIONS IN BRITISH COLUMBIA.

At Nanimo there is another most successful Indian mission, under the care of Rev. Mr. White, for the Wesleyan Methodists of Canada.

This mission has a day school and chapel, and whenever a family have shown an encouraging desire for better quarters than their Indian huts afford, the society build cottages for them, and to avoid pauperizing them, take a small annual payment until they can gradually be released from the obligation. In some cases they present the cottage to the Indians outright for services performed; in others, they furnish them with the timber and nails at reduced prices. There are now some eight or nine neat cottages built near the chapel, and about fifty or sixty children and young people attend school and the church meetings. Several native teachers are employed, and in a short time many more will be sufficiently educated to assist.

The only evening I had at Nanimo during the brief stay of our steam er to coal, was very rainy, yet at the ringing of the chapel bell over forty of the scholars attended, and sang and recited with most creditable bility. The contrast of their advanced condition—neatly dressed,

educated, and companionable—with that of the native Indians in their primitive condition, of half nakedness, black, painted faces, and squalor, was encouraging. These opposite conditions are in close proximity, the mission being established in the heart of the village.

Captain Freeman speaks of an island not laid down in the United States charts. (See Appendix S.)

CLIMATE OF SITKA, ALASKA.

To give you an idea of the climate of Alaska, I inclose you a copy of a meteorological register, given by Dr. Tonner, of the Indian Hospital at Sitka. (See Appendix I.) By that record you will see that there were but seven days of snow in 1868, while there were one hundred days fair, one hundred days rainy, and the remainder cloudy. The thermometer at no time was lower than eleven degrees above zero in winter, nor higher than seventy-one, Fahrenheit, in summer. (Appendix B, 3.)

You will perceive that the thermometer varies much less than with us, and that, though there is much rainy weather there, there are also many clear days. And Sitka, where this record was kept, is the most subject to rains of any place in the Territory.

NAMES OF TRIBES AND THEIR NUMBERS.

Major General Halleck's nomenclature I have already given. His estimate I believe to be the nearest correct of any. In all cases where I counted them the number exceeded the published estimates.

I did not find, however, that marked difference between the Koloshians, Aleutes, and Kenais, as to the "one being peaceable, the others wild, warlike, &c.," which the general speaks of. The Aleutes, like our Cherokees, were fortunate in having faithful Christian men to work for their christianization and civilization. The Koloshians as yet have not been so favored; but of the two my observations lead me to conclude that the Koloshians are the more capable.

To sum up my opinion about the natives of Alaska, I do not hesitate to say that if three-quarters of them were landed in New York as coming from Europe, they would be selected as among the most intelligent of the many worthy emigrants who daily arrive at that port. In two years they would be admitted to citizenship, and in ten years some of their children, under the civilizing influence of our eastern public schools, would be found members of Congress.

RECOMMENDATIONS.

In conclusion, I would recommend that, in all our dealings with the Indians, we shall "do unto them as we would they should do unto us;" and as the glorious fifteenth amendment is now virtually secured we should prepare the Indians to receive its beneficent protection.

Securing to them, beyond the possibility of failure, (other than the failure of our government,) all their rights, tribal and individual, to lands or moneys due them, with capable agents and teachers to guide them, we should provide schools, mechanical tools, agricultural implements, &c., everywhere.

The wild tribes should not only be placed upon reservation, but amply provided for and protected when there.

Either the civil law of the United States should be extended over all

the Indians, or a code of laws at once adopted defining crime and providing a judiciary and a police force to execute it.

Magisterial power should be given to the agents on reservations, and he should have control of the trading posts and be held responsible for the business on his reservation. The pay of these agents should be increased from the present fifteen hundred dollars to two thousand dollars per annum. The present pay is not sufficient to secure such a class of men as we ought to have over the Indian reservations. As a rule, they should be married men. With the employés of the agency, also, preference should be given to married men.

We should endeavor to teach the children the English language, rather than to develop a taste for their native dialect.

Wherever a good agent has been removed under the recent general changes I think he should be restored; as, for example, Rev. Mr. Wilbur, of the Yakhama reservations. There are too few such men for us to be able to lose their services.

IN ALASKA TERRITORY.

The fur-seal fisheries of St. Paul and St. George Island are the key to control all the resources of northern and western Alaska and the forty thousand Indians thereon. Whichever party—the government or the monopolists—get control of those fisheries, with their assured income of half a million of dollars yearly, and the commercial power which accompanies it, will be virtually masters of both the trade and the Indians for the next ten or twenty years. No such monopoly would stand, however, that length of time in this country; the profound feeling against it which exists on the Pacific slope, where it is best understood, would sweep it, and the political party that allowed it, out of power in half that time. But it is to be hoped that Congress will not be betrayed into introducing any such system of virtual serfdom over so large a portion of these wards of our government.

One general superintendent at department headquarters, and four local agents, one at each of the points of Tongas, Sitka, Kenai, Unalaska, and on the Youkon River, should be appointed, and an appropriation of one hundred thousand dollars be made for schools, medical attendance, and general industrial development of the natives. The Russo-Greek church should be protected, and its teachers encouraged.

As all the traveling is done by water, the superintendent and agents should be allowed free passage on all government vessels in Alaska waters, wherever their duty requires it.

In my journey of over ten months' duration and twenty thousand thousand miles of travel, through the least frequented Territories and among the Indian tribes reported to be the most warlike, I have been uniformly treated with the utmost kindness by these neglected, misun derstood, and greatly abused people.

thfully, yours,

VINCENT COLYER,
United States Special Indian Commissioner.

Hon. FELIX R. BRUNOT,
Chairman Board of Indian Commissioners.

APPENDIX A.

[*From Major General Halleck's report to the Secretary of War*, 1869.]

NAMES OF TRIBES AND THEIR NUMBERS.

Indian population.—Most writers make four general divisions of the natives of Alaska. 1st, the Koloshians; 2d, the Kenaians; 3d, the Aleutes, 4th, the Esquimaux. These are again subdivided into numerous tribes and families, which have been named sometimes from their places of residence or resort and sometimes from other circumstances or incidents.

1. *The Koloshians.*—This name is given by the Russians to all the natives who inhabit the islands and coast from the latitude 54° 40′ to the mouth of the Atna or Copper River. The Indians of the northern islands and northern coast of British Columbia belong to the same stock, and their entire population was estimated by the early explorers at 25,000. The Koloshians in Alaska, at the present time, have been subdivided and classed as follows:

The Hydas, who inhabit the southern part of Alexandria or Prince of Wales Archipelago. They have usually been hostile to the whites, and a few years ago captured a trading vessel and murdered the crew. They number about 600. These Indians are also called Kaiganies and Kliavakans; the former being near Kaigan Harbor, and the latter near the Gulf of Kliavakan.

In the same archipelago are the Hennegas, who live near Cape Pole, and the Chatsinas, who occupy the northern portion of the principal island. They are said to be peaceful, and to number about 500 each, in all about 1,000.

The Tongas, who live on Tongas Island and on the north side of Portland Channel. A branch of this tribe, called the Foxes, now under a separate chief, live near Cape Fox. The two branches together number about 500.

The Stikeens, who live on the Stackine River and the islands near its mouth. Although represented, as at the present time, peaceable, a few years ago they captured a trading vessel and murdered the crew. They number about 1,000.

The Kakus, or Kakes, who live on Kuprinoff Island, having their principal settlement near the northwestern side. These Indians have long been hostile to the whites, making distant warlike incursions in their canoes. They have several times visited Puget Sound, and, in 1857, murdered the collector of customs at Port Townsend. They number altogether about 1,200.

The Kous, who have several villages on the bays and inlets of Kou Island, between Cape Division and Prince Frederick's Sound. They are represented as generally unfriendly to our people. They are dangerous only to small unarmed trades. They number, in all, about 800.

The Koutznous or Koushnous, who live near Kootznere Head, at the mouth of Hood's Bay, Admiralty Island. They number about 800.

The Awks, who live along Douglas's Channel and near the mouth of Tako River. They have a bad reputation, and number about 800.

The Sundowns and Takos, who live on the mainland from Port Houghton to the Tako River. They number about 500.

The Chilcates or Chilkahts, living on Lynn Channel and the Chilkaht River. They are warlike, and have heretofore been hostile to all whites, but at present manifest a disposition to be friendly. They muster about 2,000.

The Hoodsua-hoos, who live near the head of Chatham Straits. There are also small settlements of them near Port Frederick, and at some other points. They number about 1,000.

The Hunnas or Hooneaks, who are scattered along the mainland from Lynn Canal to Cape Spencer. Their number is about 1,000.

The Sitkas, or Indians on Baronoff Island, who were at first opposed to the change of flags, but have since become friendly. These are estimated by General Davis at about 1,200.

If we add to these the scattering families and tribes on the islands not above enumerated, and the Hyacks, who live south of Copper River, we shall have from 12,000 to 15,000 as the whole number of Koloshians in the Territory.

2. *The Kenaians.*—This name, derived from the peninsula of Kenai, which lies between Cook's Inlet and Prince William's Sound, has been applied to all the Indians who occupy the country north of Copper River and west of the Rocky Mountains, except the Aleutes and Esquimaux. The employés of the telegraph company represent them as peaceful and well disposed. They, however, are ready to avenge any affront or wrong. I have not sufficient data to give the names, locations, or numbers of the several tribes of these people. Their whole number is usually estimated at 25,000.

3. The *Aleutes.*—This term more properly belongs to the natives of the Aleutian Islands, but it has been applied also to those of the Schoumagin and Kadiak groups, and to the southern Esquimaux, whom they greatly resemble. They are generally

kind and well disposed, and not entirely wanting in industry. By the introduction of schools and churches among these people the Russians have done much toward reducing them to a state of civilization. As might be expected from the indefinite character of the lines separating them from the Esquimaux, the estimates of their numbers are conflicting, varying from 4,000 to 10,000. Probably the lowest number would comprise all the inhabitants of the Aleutian Islands proper, while if we include the other groups and the peninsula of Alaska, and the country bordering on Bristol Bay, the whole number may reach as high as 10,000.

4. *The Esquimaux.*—These people, who constitute the remainder of the population of Alaska, inhabit the coasts of Behring's Sea and of the Arctic Ocean, and the interior country north, and including the northern branches of Youkon River. The Kenaians are said to hold the country along the more southerly branches of that river. The character of the Alaskian Esquimaux does not essentially differ from that of the same race in other parts of the world. They are low in the scale of humanity, and number about 20,000. These estimates make the entire Indian population of Alaska about 60,000.

Report of Brevet Lieutenant Colonel Robert N. Scott, United States Army.

INDIANS LIVING ON AND NEAR THE BOUNDARY BETWEEN BRITISH COLUMBIA AND THE RUSSIAN-AMERICAN TERRITORY RECENTLY CEDED TO THE UNITED STATES.

Chimpsains.—Living on Chimpsain Peninsula. Their principal village is at Fort Simpson, where a Hudson Bay post (the largest on the coast) has been located for some 30 years. There are about 900 Indians at this point, living in large, strongly-built lodges; about 600 of this tribe are at Metlakahtla, a missionary and trading village about 15 miles to the southward of Fort Simpson, on Chatham Sound. Fort Simpson is a large stockade fort, armed with eight four-pounder iron guns, but there are now but three or four whites at that station.

Naas River Indians.—Naas River empties into Portland Channel at about 55° north latitude, and about 30 miles to the northward and eastward of Fort Simpson.

Mr. Cunningham (the Naas River trader for Hudson's Bay Company) was at Fort Simpson while I was there, and kindly furnished such information as I possess in reference to tribes on that and Skeena River. He estimates the total number of Naas Indians at 2,000.

The Kakes, Foxes, Hydahs, Tongas, and Stikeens trade on the Naas for Oulicoon oil and other articles. The Naas Indians go into Portland Channel near its head to catch salmon, which are said to be very abundant.

There is a tribe of about 200 souls now living on a westerly branch of the Naas near Stikeen River; they are called "Lackweips," and formerly lived on Portland Channel; they moved away in consequence of an unsuccessful war with the Naas, and now trade exclusively with the Stikeens. The Hudson's Bay Company is making strong efforts to reconcile this feud, in order to recover their trade.*

Skeena River Indians.—Skeena River empties into Port Essington, about 35 miles below Portland Channel; its source is not far from the head-waters of the Naas. The total number of Indians on the river and its tributaries is reliably estimated at 2,400, namely:

Kitsalas	400
Kitswingahs	300
Kitsiguchs	300
Kitspayuchs	400
Hagulgets	500
Kitsagas	500
Kitswinscolds	400

The last named tribe lives between the Naas and the Skeena. They are represented as a very superior race, industrious, sober, cleanly, and peaceable.

Kitatels.—Living on the islands in Ogden's Channel, about 60 miles below Fort Simpson. They number about 300 persons, and are not considered very trustworthy. These people trade at Metlakahtla.

Hydahs.—This name is given to the Indians on the northern shores of Queen Charlotte's Islands and to all of our Indians on Prince of Wales Islands, except the Hermegas and Chatsinahs.

The British Indians living along the shore from Virago Sound to North Point and Cape Knox number 300. Those at Masset's Harbor are also estimated at 300.

The American Hydahs are called Ky-gannies or Kliavakans. They number about

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*I embrace under this heading all Indians who are within easy access to Portland Channel, coming there to trade, &c., or within an area of 60 miles north and south of that inlet.

600 souls, and are scattered along the shore from Cordova to Tonvel's Bay. Quite a number of the men from these tribes are employed about Victoria and in the saw-mills on Puget Sound. A few years ago some British Hydahs captured the schooner Blue Wing off Seattle, Washington Territory, and murdered all the crew and passengers—some five or six persons.

Tongas.—Not many years ago this was a warlike and numerous tribe, and now numbers not more than 200 souls. They hunt, fish, and trade among the islands and on the northern shores of Portland Channel. Their principal village is on Tongas Island, to which reference is made elsewhere.

There is no Indian bureau with attendent complications.

There is no pretended recognition of the Indian's "title" in fee simple to the lands over which he roams for fish or game. Intoxicating liquors were not introduced among these people so long as the Hudson's Bay Company possessed the monopoly of trade.

Prompt punishment follows the perpetration of crime, and from time to time the presence of a gunboat serves to remind the savages along the coast of the power of their masters. Not more than two years ago the Fort Rupert Indians were severely punished for refusing to deliver certain criminals demanded by the civil magistrate. Their village was bombarded and completely destroyed by her Britannic Majesty's gunboat Clio.

As the result of such a policy we find trading posts, well stocked with everything tempting to savage cupidity, safely conducted by one or two whites among distant and powerful tribes. There is not a regular soldier in all British Columbia, (excepting marines on shipboard and at Esquimault,) and yet white men travel through the length and breadth of the province in almost absolute security. Yet the total number of Indians in the colony is estimated at 40,000, and there are not more than 8,000 whites.

Dr. Tolmie informed me that Captain Howard, of our revenue service, had stated in Victoria that no one would be allowed to sell arms or ammunition to the Indians in our Territory. This policy, provided it could be carried out, would simply deprive these people of the means of gaining a livelihood.

They must have guns, not only to get food, but to secure the furs, skins, &c., of the northwest trade. But these Indians *will* get arms and ammunition. If our own traders are prohibited from furnishing them, they can and will get them from British Columbia, and in this event they would naturally look upon the British as their best friends. The consequences of such a state of feeling, as affecting our trade and intercourse with them, may readily be imagined. Inasmuch as most of our trading intercourse with Alaska will be by small vessels running through what is called the "inside passage" along the coast of British Columbia, I deemed it advisable to collect such information as could be obtained in reference to Indians living on and near that route.

For convenient reference I submit herewith a copy of the letter of instructions received from Major General Halleck. (Inclosure A.)

Very respectfully, your obedient servant,

ROBERT N. SCOTT,
Brevet Lieut. Colonel and A. D. C.

Brevet Major General JAMES B. FRY,
Adjutant General Military District of the Pacific.

APPENDIX B.

Report from Harry G. Williams.

THE STACHINE INDIANS.

FORT WRANGLE, ALASKA TERRITORY, *October* 30, 1869.

DEAR SIR: Immediately after leaving you on board the steamer Newbern, I was snugly stored away as a guest of the post surgeon, in his quarters. H. M. Kirke, acting assistant surgeon United States Army, gave me a very interesting account of the nature, customs, means of livelihood, occupation, and also of the diseases and manner of their treatment among the Stachine Indians.

Of their nature he says, they are very docile and friendly, ingenious, and labor well and faithfully, but by being brought into contact with unprincipled white men, are soon found to adopt and imitate their manners and ways.

In their customs they still maintain the most of those originally observed by their nation. However, many of them take great pride in imitating civilized ways of dress, which in their opinion renders them equally as good as a white man. Their means of livelihood is chiefly by salmon fishing, which they catch in immense numbers and prepare for winter use by drying and smoking, after which they are stored away care-

fully. Many of them use flour, but prefer hard bread and crackers when they are able to obtain them. They are very fond of coffee, sugar, and molasses, and like all other Indians easily become fond of ardent spirits, to obtain which they will sometimes sacrifice nearly everything in their possession. In this manner they are imposed upon by those who know no principle or law, who have been known to sell them essence of peppermint, Stoughton's bitters, and absinthe, charging them four dollars a bottle, (holding one pint.) Absinthe is a compound which, if used as a constant beverage, soon unseats the mind, produces insanity, and sometimes death. Dr. Kirke tells me that he can find none among them who are entirely free from the indications of some form of disease. A large number of them are more or less inoculated with the different forms of venereal diseases, which, had they proper protection, could be avoided. But I regret to say that men cannot be blamed for following examples set by their superiors, the consequence of which is, the Indian women become mere concubines, at the will of those whose duty it is to try and elevate and not degrade them. These women are never known to seek any such degrading intercourse, but permit it merely for the pecuniary gain it affords them. Justice, honor, and manhood point the finger of scorn, and cry shame to such. Men with virtuous, noble wives and children, even to stoop to such acts! Thank a kind heavenly Master, there will be a time when such men can be seen in their true character, and be made to feel the power of an avenging hand. I am fully convinced that by kind and careful teaching, this great evil could be remedied and the Indian race again restored to its former virtue and honor, and gradually become an intelligent, industrious, and educated people.

THE STACHINE RIVER.

After remaining at Wrangel one week I procured an Indian guide, purchased a canoe and sufficient provisions to last three months, and Monday at half past one p. m., September 13, started on a tour of inspection up the Stachine River, the mouth of which is about ten miles north from Wrangel Island. We reached main land about four p. m., and after luncheon again resumed our journey, overtaking a number of Indians during the afternoon.

These Indians were from Wrangel, and on their way to the interior, where they go every fall to trade for the furs of more distant tribes. A systematic form of exchange is carried on from one tribe to another until it reaches the Coast tribes, thus bringing many valuable furs many hundred miles from the interior of a vast and unexplored country.

As we advanced, day after day the general appearance of the country gradually assumes a better appearance. The scenery along the river is far beyond my power of description. Immense mountains, whose snow-crowned heads pierce the dome of heaven in solemn and majestic grandeur, rise in every direction.

COAL, IRON, AND COPPER.

In many places on these mountains could be seen huge masses of coal, looking as though a little push would set them tumbling down its side. Iron and copper abound in many places, and gold can be found in every direction, very thinly scattered. As yet no discoveries have been made that would warrant a speedy acquirement of wealth by mining, but the indications are very good that at no distant day very rich mines will be found. A strong party of prospectors left Victoria in May last, for the purpose of exploring the entire interior westward, and are daily expected to make their appearance somewhere along the coast. Many are ready and waiting to embrace any new discoveries they may have made in their long journey. As we advanced to the interior we found a greater change in the condition of the Indians. They being removed from the coast, had no idea of wrong or evil actions. They are far more honest than the same number of white men would be under the same circumstances. You can form an idea of this from the following, which I learned from an eye-witness: In 1862 a large immigration of miners to this coast was caused by the discoveries of gold about two hundred miles up the Stikine River, at a bar named after the discoverer, (Mr. Chockett, nicknamed Buck,) hence the name "Buck's Bar," which was worked but one or two years, (owing to the difficulty of getting provisions,) and then, nearly all of them returning, many left their entire kits of tools and working utensils and goods of every variety; some hung them up on trees, others stowed them away in caves and niches in the rocks and abandoned them. The Indians are continually passing them, and have been known to replace them when their fastenings would give way and let them fall to the ground, thereby showing not even the existence of a wrong thought in the minds of these red men. The only thing they have ever been known to appropriate was a few potatoes and about five pounds of flour belonging to one of the miners there, and this they were almost forced to take from inability to procure sufficient food to sustain life. This instance can be multiplied by many more of the same nature were it necessary. Fifty miles up the river is an abandoned house, once used by the Hudson's Bay Company for trading with the Indians.

THE GLACIER OF THE STYCHINE.

Opposite this place is an immense glacier, about four miles long and an unknown width, extending westward between two large mountains, until it is no longer discernible. It varies in depth from one to five or six hundred feet, commencing near the water and extending along its course. The top is furrowed and cut by the rain into every variety of shape, only needing a small addition to form correct images of houses, towers, giants, caverns, and many other forms. Viewed from the east side of the river, when the sun is shining full upon it, it presents a most beautiful appearance, its innumerable points glistening like burnished silver, and its caverns becoming more dark by comparison. Toward sunset the effect of the day's sun causes it to crack, which makes a deep rumbling noise that can be heard for ten or fifteen and sometimes twenty miles. Immediately opposite its center, across the river, is a boiling spring, bubbling up in eight or ten places, whose water is so hot that it will crisp a person's boots in a very short time, as many incautious persons can testify. It seems as if nature must have been on a frolic during her stay here, and becoming chilled from the glacier, came across the river and found this warm stream in which to sport.

Along the river are four other smaller glaciers, but, compared with this one, they become mere snow-balls. Seventy-five miles from the mouth of the river is located the trading post of the Hudson's Bay Company, in charge of their agent, Mr. Chockett, known throughout the country as "Buck;" he is esteemed very highly by the Indians, from the fact that his dealings have been uniform, and his promises always faithfully redeemed, thus gaining a firm place in their estimation. At the time of my visit he showed me over eight hundred marten, one thousand beaver, and a large number of many other kind of furs; this being about the middle of the trading season with him. He has been two hundred and seventy-five miles from there up the river into the interior prospecting for gold. Sixty miles from there you reach an immense cañon, ninety miles long, extending through the Coast or Chigmet mountains. The current in this place runs so rapidly that you can form no idea of its speed. It reminds you of a huge gun, as you see fragments of trees and logs fly along in its angry foaming waters. In some places the rocky sides gradually incline inward, until at a distance of two or three hundred feet above the water they come so close that a good jump will take you across the yawning chasm below. In the spring, when the ice breaks up in the river, the water rises from forty to sixty feet in this cañon, and you may imagine its appearance then.

After crossing the mountains, you reach a beautiful prairie, well watered and plenty of fine timber. Here are found deer, bear, antelope, mountain sheep, beaver, and nearly every variety of game, excepting the buffalo. The gold continues about the same, and is found to a small extent in river bars. No quartz existing precludes the idea of any large deposits in this vicinity.

The change in the climate is more striking than that of the country. It is clear, bright, and invigorating, with but very little rain. The atmosphere is so pure that you can see much further and more distinctly than in any other climate. The nights are almost as bright as the day; so bright that you can easily read coarse print. The Indians in this vicinity have almost an Eden to live in—game and fish in endless number seem to be only waiting their will. These tribes make annual journeys overland southward, and meet those coming from the coast, thus finding a ready market for their furs, for which they obtain ammunition, guns, axes, buttons, cloth, and tobacco; also many other small notions. But very little liquor ever reaches them, and thus they escape the great source of degradation and corruption which soon sweeps away nations, power, and happiness. I do not wish my readers to think that I am a rigid temperance man, for I am not. I regard liquor the same as any other article of drink or food; that is, if it is properly used, it will not injure any one; but abused, it becomes a scourge and lashes hardest those who embrace it most, degrading them even below the brute creation. Its effect on the Indian is much different and more dangerous than on the white man. When an Indian becomes intoxicated, he becomes wild, reckless, and cruel, not even hesitating to kill any one who may meet his displeasure. They will continue drinking as long as they can procure liquor, thus showing how rapid would be their course toward a fearful end.

At the time of my leaving Philadelphia, my opinion was like the masses who had never seen or inspected the Indian in his own native power and country; *i. e.* "that he was incapable of ever being civilized or becoming of any importance whatever." Since my journey and inspection of the different tribes whom I met, and observing the change produced in them by association alone, every item of doubt regarding it is turned to a certainty, that they can, under honest, faithful instruction, be advanced far beyond our imagination.

After running up the Stikine, I then entered one of its tributaries, about one hundred and fifty miles up, called the Clear Water River. It was named by a party of miners, from the fact of its water being much more clear than the Stikine. The Clear Water runs southeast. It is a very rapid stream indeed, and in many places very shal-

low. It can be navigated with difficulty about fifteen or twenty miles in canoes, where rapids occur so frequently that no one cares to risk life and property by braving them. Here the climate is very fine and healthy, inhabited by the "Stick" or Tree Indians. These Indians partake of the same descriptions and traits as those along the Stikine. We left our canoe moored in a small side stream in full view of a trail in constant use by this tribe, and during a week which I spent in traveling from there in every direction, not a single article was disturbed by them. I frequently met them, and would ask them in their own language ("Mika manick, mika canin ?") "Did you see my canoe ?" They would say ("Moitka") "Yes;" and on returning I could see their trail pass it, but no indication of their approaching. I prospected in many places for gold, and found but very little difference between the deposits here and elsewhere, with one exception. About ten miles from camp, and five miles up a large creek (coming in from the northeast) called Boulder Creek, deriving its name from the amount of large boulders found along its course, is a fall of about five or six feet, at the foot of which are some small deposits of coarse gold buried among huge boulders of many tons' weight. It is not in sufficient quantities to warrant an investment in mining tools, &c., necessary to overcome these obstacles and remunerate any one for time and trouble.

Becoming fully convinced that there was nothing in this section sufficient to recompense me for the sacrifice of home and its surroundings, I determined on returning to them as soon as possible. Accordingly, October 21, all things being in readiness, at day-break I bid farewell to our old camp and its pleasant surroundings, headed the canoe down stream, and began a journey of nearly five thousand miles homeward bound. In the first day's travel we run about eighty miles, encountering many dangerous places, but coming through them all safely. Many times, in spite of our united efforts, the current would sweep us against its rocky boundary, and almost smash our canoe. Again in trying to avoid huge trees (left in the river at high water) we would be forced to head our boat directly for them, and with a silent prayer wait the result. The canoe being gradually rounded from its bottom up to a long sharp bow, and driven ten or twelve miles an hour by the strong current, would strike the tree and seem to leap out of the water over it, as if it was running from some fearful danger.

The next day's run we reached the Great Glacier, and camped in the old house, remaining there one day to overhaul our goods and feast our eyes on the beautiful scenery. After tramping over a large mountain and shooting some grouse and squirrels I returned to camp, and next morning determined to reach Wrangel again. It was a long and hard pull of sixty miles, the river having become much wider and the current ran from four to six miles an hour. We reached there about 9 p. m. tired and hungry, and were welcomed back and well entertained. Our friends were about sending a canoe up after us, fearing that we would not survive the dangers of the return trip. We were disappointed at not finding any letters from home there for us. Thursday night we were awakened by the signal gun of the Newbern, and our hearts gave a great bound of joy at the prospect of a speedy return to the dear ones far away. If in this simple, unpretending letter you find anything instructive or interesting I shall be amply repaid for this attempt at a description which, in good hands, would fill a large volume, every item being of interest. As it is I must endeavor to double the "one talent" given, that it may be well with me. For the kind Christian advice given me by you on our way up from San Francisco I thank you most earnestly, for through it I have been greatly benefited. Although I may never repay you, your reward awaits you in heaven. May God's blessing ever rest on you and your efforts is the wish of

Your devoted friend,

HARRY G. WILLIAMS,
Philadelphia, Pa.

VINCENT COLYER,
Special United States Indian Commissioner.

APPENDIX B 3.

Letter from Leon Smith.

WRANGEL ISLAND, A. T., *October* 30, 1869.

DEAR SIR: In answer to your questions of yesterday, permit me to say the number of Indians at this point is estimated to be about 500.

Since my arrival here, the 1st of March, 1869, I have found them to be quiet, and seem well disposed toward the whites.

They live on fish (smoked salmon) and game, and they provide themselves with clothing from the furs they gather, either by trade or trapping.

Twice a year most of the Indians make a trip up the Stikine River to Talyan, at which place the Stick tribe reside, and trade with them for interior marten, mink, beaver, bear, wolverine, lynx, land otter, and some other skins. They take up salmon,

fish-oil, blankets, domestics, red cloth, beads, molasses, flour, and in fact every other article suitable for Indian trade. They give about ten yards of print for one prime marten; three and a half pounds of salmon, three gallons of molasses, for the same, and for other skins in proportion.

The Stick tribe are a very honest tribe, and partial to the whites. I will now start from this point and go with you to Talyan, on the North Fork. We leave here and go about seven miles to the mouth of the Stikine with, say, five Indians in my canoe. The current is rapid at all seasons. We reach the glacier, thirty-five miles from the mouth, in two days; from there we proceed to the Hudson's Bay Company's post, two miles above the boundary line between Hudson's Bay Company and Alaska, a distance of thirty miles, in two days—four days from the mouth. From here we find the current very rapid, and we tow our canoe along the two banks; we send three of our men on shore to tow, and keep one in the bow and stern. We tug along about ten miles a day until we reach Shakesville, named after the chief of the Stikine tribe, with whom you are acquainted. We reach Shakesville in about five days, about fifty miles from the Hudson's Bay Company, being about one hundred and thirty miles from the mouth. From here we tug along twelve miles to Buck's Bar, at which point, or in its vicinity, some eleven miners are at work on surface digging. They average about three dollars a day, and generally come to the mouth to winter. The men do some trading in furs. They here find silver, copper, coal, and iron, but, with the exception of coal, not in large quantities. The coal near the North Fork is of good quality, the vein being some thirty feet. We now leave Buck's Bar, bound to Talyan, a distance of twenty miles. We work hard for three days, and at last make fast to the banks at Talyan. We are received kindly by the chief, Nornuck, and by all the tribe. The tribe remain away from home, and at their hunting grounds, about six months out of the year. They do their trading with the Stikines; the Hudson's Bay Company sends goods up, and in fact do most all the trading. * * * * * * * * *

I spoke to you of Mr. Charles Brown's farm and waterfall. He tells me that he has raised about fifteen tons of potatoes, two tons of cabbage, four tons of turnips, and a large quantity of beets, lettuce, peas, carrots, &c. He has a turnip weighing six pounds. Potatoes average well; some came aboard yesterday.

The lake is about one mile wide, and two and one-half long; the fall is about forty feet, with water enough to run forty saw-mills. Mr. Brown has been living at that point about two years; it is about ten miles from here.

Out of six pounds of seed Mr. Brown tells me he raised four hundred and fifteen pounds of potatoes.

Mr. Hoglan, a miner at Buck's Bar for two years, tells me that the altitude of the country will not permit them to raise vegetables; the country is broken, mountainous, and swampy.

Of the other tribes of the Territory I know nothing.

Hoping you will excuse this hurriedly penned memorandum, I am, sir, very respectfully your obedient servant,

LEON SMITH.

Hon. VINCENT COLYER,
Special Indian Commissioner.

APPENDIX B 3.

Letter from W. Wall.

FORT WRANGEL, A. T., *November* 8, 1869.

DEAR SIR: The Stikine Indians live at present on a small bay, near the northern extremity of Wrangel Island, and within about seven miles from the mouth of the river Stikine. They number altogether about three hundred, and are divided into nine tribes, each tribe having a chief, and all subject to one chief.

The present chief is Shakes; he does not possess by any means the authority and influence which his predecessor did; the principal reason is he is very poor, and another is he reports to the commanding officer all the misdeeds of the village. He is well disposed, and his only fault is his fondness for whisky, which is the cause of his poverty.

The majority of these Indians are very industrious, and are always anxious to get employment, but, like all the Indians on the coast, are passionately fond of whisky. Such is their desire for it that they will dispose of their most valuable furs at a most extraordinary sacrifice to obtain it. However, since the country came into the possession of the United States they have not as many opportunities as formerly of gratifying their passion.

It is a well known fact, that the sale of whisky to Indians on this coast, (and to the interior Indians through these on the coast,) has reduced their numbers, caused petty

feuds, idleness, theft, and predisposes them to disease and mortality, reducing them to the level of the lowest brute. They are artful and cunning, and to gain a point will tell lies in a most bare-faced manner; at the same time they look upon a respectable white man as incapable of telling an untruth; and if a white man once deceives them by telling an untruth, or otherwise, they look upon him as below caste, and will avoid as much as possible all future dealings with him.

It is also a well known fact that immorality among the Indian tribes is not so general as when they associate with the white population. Both male and female seem to suffer alike by the association, and the natural consequence is quite evident—disease and a remarkable decrease in population.

The principal sustenance of these Indians is fish, berries, fish oil, seal oil, venison and mountain sheep. Potatoes and turnips they are very fond of, and buy them in considerable quantities from the Hydahs, who live further up, and seem to understand their cultivation.

The soil and climate here are well suited for the growth of potatoes, turnips, cabbage, carrots, parsnips, beets, &c.; but both from the want of knowledge and of implements, the Indians never make an earnest attempt; they simply cultivate a few potatoes in a most indifferent manner.

The fur-bearing animals on the coast are numerous, and good of their kind, viz., bears, mink, and hair seal; and it is strange how these Indians neglect, in a great measure, this very important source of wealth. I can account for it in this way: their appliances for procuring the means of subsistence are so indifferent, and their total neglect of raising any vegetables leaves them in that condition that they really have neither the time or the independence to go out for a two or three months' trapping expedition. However, there are some exceptions which go to prove the statement which I make. I know one Indian who last winter killed twelve large and eight small bears, about thirty minks, and a number of hair seals; he had besides a small patch of potatoes; this Indian had only his wife to assist him. In conclusion, I have no hesitation in stating, (after nearly three years' experience in their means and ways,) that these Indians, if properly instructed, and advantage taken of the resources of the country, they might not only become comfortable, but by the sale of furs and their other produce become comparatively wealthy.

I have much pleasure in offering you these hurried remarks, hoping you might find them useful in assisting you in the good work you have undertaken.

I am, sir, yours, most respectfully,

W. WALL.

Hon. VINCENT COLYER,
United States Special Indian Commissioner.

APPENDIX B 4.

Mr. William H. Dalla's general description of Southeastern Alaska is so full of valuable information that I append it to Mr. William H. Smith's and Mr. Wall's account of this district:

THE SITKAN DISTRICT.

"This district extends from the southern boundary to the peninsula of Alaska, including the island of Kadiak.

"The surface of this portion of the Territory is rugged and mountainous in the extreme, the northern part only affording any appreciable amount of level and arable lands suitable for cultivation. Small patches occur here and there where small farms might be located, but, as a rule, the mountains descend precipitously into the sea, with their flanks covered with dense and almost impenetrable forests. These rise to the level of about fifteen hundred feet above the sea. Here and there a bare streak shows where an avalanche has cut its way from the mountain top to the waterside; and occasionally the shining front of a glacier occupies some deep ravine, contrasting curiously with the dense foliage on either side.

"The canals and channels of the Alexander Archipelago form the highways of the country, and so intricate and tortuous are they, that they afford access to almost every part of it without setting foot on shore.

"*Soil.*—The soil is principally decayed vegetable mold, with substrata of gravel or dark-colored clay.

"The soil of Kadiak and Cook's Inlet is of a similar character, but from an admixture of volcanic sand thrown up by the waves, and abundant sandstone strata, it is lighter, drier, and better adapted for cultivation.

"*Climate.*—The climate of the southern portion of this district is intolerably rainy. The annual rain-fall at Sitka varies from sixty to ninety-five inches, and the annual

number of more or less rainy days varies from one hundred and ninety to two hundred and eighty-five. In Unalaska the annual number of rainy days is about one hundred and fifty, and the annual fall of rain (and melted snow) is about forty-four inches. This last estimate is probably not too low for the island of Kadiak and the eastern part of Cook's Inlet. The annual means of the temperature about Sitka are by no means low, in spite of the rainy summers. The following table will indicate the means for the severe seasons during the year ending October 31, 1868, from the United States Coast Survey observations:

"SITKA METEOROLOGICAL ABSTRACT.

Season.	Mean Temp.	Rain-fall.	Fair days.	Cloudy days.	Rainy days.	Snowy days.
	Fahr.	*Inches.*				
Spring	42.6	14.64	22	70	33	15
Summer	55.7	10.14	21	71	36	0
Autumn	45.9	28.70	19	72	44	5
Winter	31.9	14.50	44	47	21	6
Year	44.07	68.07	106	260	134	26

Minimum temperature 11°, maximum temperature 71°, for the year.

"It will be noted that the average temperature of the winter is hardly below the freezing point, the greatest degree of cold being eleven above zero. The average of many years observation places the mean winter temperature about +33° Fahr., which is about that of Manheim, on the Rhine, and warmer than Munich, Vienna, or Berlin; and about the same as that of Washington, (one thousand and ninety-five miles further south,) and warmer than New York, Philadelphia, or Baltimore. The cloudiness and rain of the summer season, however, prevents it from being nearly as warm as at any of the places above mentioned. Very little ice is made at Sitka; the harbor is always open, and the island is noted for the abundance of a small species of humming bird.

"*Inhabitants.*—These are principally Indians in the Alexander Archipelago. Treated with firmness and decision they are harmless; but if vacillation or weakness mark the dealings of Americans, as they did the policy of the Russian American Company, massacres and other exhibitions of Indian virtue and courage will be the inevitable result. North of the archipelago on the shores of Prince William Sound, and the north shore of Cook's Inlet, and on the whole of Alaska Peninsula and the islands south of it, the inhabitants are of the Esquimaux stock, intelligent, ingenious and docile.

"*Natural productions.*—In the southern part of this district, from an agricultural point of view, there is little beside the timber. Near Fort Simpson, Dr. Kellogg describes timothy, white clover, and medick, or burr clover, as flourishing with great luxuriance. Dr. Rothrock says the same of the native grasses in the interior. But south of Prince William Sound there is so little low land, or prairie, that there is no good opportunity for raising fodder, and the climate would render its preservation extremely precarious. The character of the country is so rugged that it would hardly be advisable to keep many cattle; and grain-raising, on account of the moisture, is not to be thought of. At Sitka some vegetables do very well. Turnips, beans, peas, carrots, beets, lettuce, and radishes succeed well. Potatoes are small and watery from want of sun and excess of moisture. Cabbages are luxuriant, but will not head. Cereals fail. The milk and cream from a few cows are very good. Pork has a disagreeable flavor from being fed on fish entrails, &c.

"To the northern portion of this district the above remarks do not apply. Kadiak and Cook's Inlet, northeast of Fort Alexander, have comparatively colder winters and drier and warmer summers than the islands and coast to the west or south of them. Haying can be successfully carried on, the native grasses being valuable for fodder, green or dry, while the cultivated grasses succeed very well. Barley and oats have been successfully raised near the settlement of St. Nicholas, on Cook's Inlet. There is no want of wood; while it does not encroach on the lowland, which is clear of trees and underbrush. Dr. Kellogg says of Kadiak, 'Various herbs and grasses clothe the mountains to their summits. The summer climate here, unlike Sitka, is sufficiently fair for haying. We saw many mown valleys from which a good supply of hay from the native grasses had been secured. The cattle were fat, the milk abundant. The butter was yellow and appeared remarkably rich, though of a disagreeable flavor, which might be owing to the manner of making.' The potatoes are better than at Sitka, but do not attain a very large size. It has been mentioned that the cattle distributed to the natives by the Russian American Company did very well in Cook's Inlet.

"*Timber.*—The agricultural staple of the southern Sitkan district is timber. I name

the forest trees in the order of their value. The yellow cedar (*C. Nutkænsis*, Spach.) is the most valuable wood on the Pacific coast. It combines a fine, close texture with considerable hardness, extreme durability, and pleasant fragrance. For boat-building it is unsurpassed, in addition to its lightness, toughness, ease of workmanship and great durability.

"After ascending some distance the mountain sides of the island of Sitka, the wood, which appears in increased denseness before us, consists particularly of a noble Thuja, (*T. excelsa, C. Nutkænsis.*) This is the timber most valued here. It occurs frequently further down, but the more predominant spruce trees conceal it from view; but here it constitutes almost the entire timber. From its agreeable perfume, it is known to the Russians as *dushnik*, or scented wood. This is the wood formerly exported to China, and returned to us as "camphor wood," &c., famous for excluding moths. In repairing old Fort Simpson, a stick of this wood, among the pine timbers used for underpinning, was found to be the only sound log after twenty-one years' trial. A wreck on the beach at Sitka, originally constructed of this timber, was found thirty-two years after as sound as the day it was built; even the iron bolts were not corroded.

"Sitka spruce, or white pine, (*Abies Sitkensis.*) This tree, well known in the lumber trade of the coast, attains a large size, and is noteworthy from its invariably straight and slowly tapering trunk. The wood is not so durable as the last species, but is available for many purposes. Hemlock, (*Abies Mertensiana*, Bong.) This species is often confounded with the white pine by lumber dealers, who style them both "Sitka pine." It is much larger in its growth than the next species, but some botanists consider it a variety of the balsam. Balsam fir, (*Abies Canadensis*, Mich.) The wood of this species is almost valueless, but the bark, as well as the bark of the last named, is used in tanning. Scrub pine, (*Pinus contorta*, Dougl.) This species seldom grows more than forty feet clear trunk and eighteen inches in diameter. It passes as far north as the junction of the Lewis and the Pelly rivers in the interior, but no further.

"Other trees, such as the little juniper, wild pear, and the like, may be of some use, but from their small size or scarcity are of little economical value.

"In Kadiak Dr. Kellogg found the growth of timber (*Abies Sitkensis*) confined to the eastern valleys and slopes of the island. The largest seen were three feet in diameter, and ninety to one hundred feet high. In the governor's yard were masts and spars over one hundred feet in length, scarcely tapering two inches in thirty or forty feet. These were from Kadiak; but many are brought in rafts from Spruce Island, ten or fifteen miles off.

"The wooded district comprises the whole Alexander Archipelago, and the mainland north to Lituya Bay; from this point to Prince William Sound little is known of the character of the timber; but in the latter locality fine timber abounds, and also in the interior.

"GENERAL SUMMARY.

"While in the Youkon territory we cannot look for self-supporting agricultural districts, nor reasonably expect any one to obtain a sustenance by farming alone; still the settler called there to develop the resources of the country, be they lumber, fish or furs, may have milk in his tea, and many vegetables on his table, if he possess the energy and knowledge to make the most of his opportunities. It will not be necessary for him to rely on the products of the chase alone, if he will but take the necessary care to provide shelter for his cattle, and to cut the perennial grasses which cover the prairies and lowlands for their fodder during the winter.

"In the Aleutian district is situated the larger proportion of arable lands, and in this and the northern part of the Sitkan district the climatic conditions are the most favorable in the Territory. Their resemblance to the conditions which prevail in Northwestern Scotland and its islands has been already demonstrated at length; and the capability of this district for agriculture may therefore be reasonably inferred. Oats and barley, possibly wheat and rye, may succeed on these islands. Their abundant capacity for producing root crops of good quality, except possibly potatoes, may be considered as settled. That cattle will do well there is no doubt; and the Pacific coast may yet derive its best butter and cheese from the Aleutian and Northern Sitkan district. Sheep, goats, and swine have not been thoroughly tried as yet, but the inference is that they also would succeed.

"Most of the berries found in the Youkon territory are common to the Aleutian district, and the climate, except from its moisture, presents no obstacles to the success of some kinds of fruit trees. It is to be hoped that some one will try the experiment. These islands, with the country around Cook's Inlet, are unquestionably the best agricultural region in our new possessions.

"The resources of the southern Sitkan district lie apparently entirely in its timber. This is unquestionably needed on the Pacific slope, and is a most valuable acquisition. No better lumbering district could be imagined with water transportation everywhere, and mountain sides so steep that a slide, easily made of comparatively worthless timber, will conduct the more valuable logs directly to the water-side.

"Some vegetables will be raised in the future as in the past, and some stock will be kept in this part of Alaska, but expectations should be moderate. To the northern part of this district the remarks on the Aleutian district will apply.

"Many reports may be found in circulation, even in official documents, in regard to Alaska, which have very little foundation. It is believed that in this report nothing is asserted which is not susceptible of easy proof. It may be said that Massachusetts has never exported any native productions except granite and ice. Alaska, on the contrary, if we dismiss the fabulous stories of fossil ivory, and gold and silver, may be able in course of time to give not only ice, marble, coal, and ship timber, but butter and cheese, mutton and beef. Perhaps more palatable fruit may take the place of the cranberries which have already found their way to San Francisco markets.

APPENDIX C.

Report from F. K. Louthan on the Indian tribes of Alaska.

ALASKA, *October* 28, 1869.

DEAR SIR: A residence of nearly two years at Sitka, intimately associated with the trade of the country, and in daily communication with the Indians, has afforded me some advantages for observing the habits and wants, manners and customs, of these people.

I need only refer you to the Sitkas, whose history and character afford an example that pertains, in a peculiar degree, to all of the tribes on our coast, from Fort Tongas, near our southern boundary line, to Copper River, away to the northward and westward, about six hundred miles.

The village of the Sitkas consists of fifty-six houses, well built and comfortable, adjoining the town of Sitka, or "New Archangel," being separated only by the palisade, a rude defensive line of upright logs, placed by the old Russian American Company. The village contains a population of about twelve hundred souls all told. They have been, and are now, governed by one great chief, aided by sub-chiefs, all of whom are elected by the tribe. It is impossible for me to give the number of the latter, their position being neither arbitrary nor perpetual, as is that of the great chief or "tye." They live by fishing and hunting, each in their proper season, the men devoting a large portion of their time trading with the interior Indians for furs, giving in exchange their dried salmon and halibut, cotton goods, printed and plain, blankets, guns, powder, balls, &c.

They are industrious and ingenious, being able to imitate admirably almost anything placed before them. Of their industry, I need only to refer to the fact that for the quartermaster and myself, in a few days' notice, they supplied, under great disadvantages, both of weather and means, one thousand cords of wood, Russian measure, of 216 cubic feet each. This large amount of wood was cut from one to four miles away from our town, and delivered and corded by them as well, if not better, than would have been done by the same white labor under similar disadvantages.

Our Indians are shrewd traders, readily understanding prices and values, easily understanding both our coins of different denominations, and our "greenbacks." They are tractable and kind when kindly treated, but vindictive and exacting full compensation for wrongs inflicted, come from what quarter they may. All difficulties, even that of killing one of their number, is measured by an *estimated value*, "so many blankets," or the equivalent in money, or what they may elect. The failure to promptly pay for a real or supposed injury is at once the signal for retaliation. I can but look with great favor upon the system on the part of the government, of adapting itself to the one idea, *immediate settlement* with their people for all wrongs of magnitude, (whether on the part of the military or the individual,) entirely upon *estimated value*. This is the time-honored custom of the red man in Alaska, and pertains to all alike, wherever dispersed throughout the vast Territory.

At present it is more than folly to attempt to induct him into any other way of looking at a wrong or injury. Authority, with definite instructions to our rulers, whether civil or military, to in this way settle all disputes, especially when life has been taken, will always keep him (the Indian) peaceable and friendly, and in the end save to the government many notable lives and a large expenditure of treasure.

I am led to these reflections by observing that in this way the Hudson's Bay Company and the Russian American Fur Company have, for nearly a century, lived in comparative security among the Pacific coast Indians, failing in but few instances, a confidence betrayed, property taken, or life endangered.

Again, my own personal experience is a powerful example of the system of such a course. Last New Year's eve a difficulty occurred at the market-house in Sitka, between a Chilkaht chief and a soldier, a sentinel, which resulted in the imprisonment

in the guard-house of the chief, and through some unaccountable manner the death by shooting, in a day or two afterwards, of three Indians. For a full account of these early difficulties I refer you to a report of General J. C. Davis, made about that time.

Among the Indians killed was one Chilkaht, one Kate, and one Sitka. The Kates very promptly sought the usual remedy, but, failing to satisfy themselves, adopted their extreme remedy, "an eye for an eye, a tooth for a tooth;" meeting two white men near their village, promptly dispatched them, thereby lost all of their village, burned by order of the general commanding; hence the so-called "Kate war."

For nearly five months no coast or interior Indians appeared among us, to the great detriment of trade, the Chilkahts especially keeping themselves aloof from us all winter. Well knowing the chief and most of his people, I determined to pay them a visit for purpose of trade and to restore friendly relations. First, a small schooner reached their village in May last, and found them sullen and listless, and effected but little in any shape for several days. At the end of the fourth day our little vessel was suddenly boarded by about seventy-five well-armed men, bent on satisfaction either in property or life, for the man killed at Sitka nearly five months previous. The exigencies of my situation required prompt and immediate action. Asking, from our closed cabin, an audience, it being granted, I stepped out among them with my interpreter, an Indian, and whilst protesting against their wish that I should pay for what had been done by our military chief at Sitka, satisfied them by giving them a letter to the general commanding, asking him, for the sake of trade and security to life, to pay for the man killed, giving my promise to the Indians to pay for the dead man if the general refused.

The general refused to listen to the delegation waiting on him with my letter. I returned with my vessel again to Sitka and to Chilkaht, when I promptly paid the price asked—thirteen blankets and one coat, amounting in value, all told, to about fifty dollars, coin. I feel quite sure that in this simple settlement I arrested serious trouble to myself and probably to the government.

I made afterward a similar settlement with the Chilkahts in Sitka, for one of their men killed by a young man in my employ. I can safely say that dealt with in this way, there need never be any serious complication of Indian affairs in this Territory. Many irregularities and immoralities exist among our Coast Indians. Like their brothers of the plains, they are great lovers of whisky, and will barter their all to get it. They should be prohibited its use, but how to effect this is a problem I am unable to solve, unless the importation is entirely prohibited. That our Indians are susceptible of a high standard of cultivation there can be no possible doubt. This can only be done by the aid of industrial and educational schools. The missionary is working to good advantage at Vancouver among the Hydahs, and at Fort Simpson among the Chemseans. In these two tribes can be found men and women of high culture and refinement, fit to "grace almost any position in life."

The Kaloshen, our own Indians from Tongas to the Copper River, are quite as intelligent and easy of culture, needing only the same liberal system of education to, in a very short time, fully utilize them for every purpose of government and usefulness.

The inhospitality of the country, differing as it does so widely from the usual fields of civilized men, must for a long time make the Indians the nucleus of population of Alaska; and if so, how very essential that he be at once advanced through education and example to his high destiny.

While the manners and customs are the same of the whole Koloshen race, there is a marked difference in the wealth and condition of those tribes living on the mainland coast over that of the islander. Position, custom, and numbers have given to the former the entire control of the valuable trade with the interior, in some five of the great mainland tribes, each warlike and powerful, and equally zealous of any encroachments on their peculiar privileges.

Beginning north we have the Copper River Indians, variously estimated from three to four thousand strong; but little is known of this people. They are, however, known to be very rich in furs.

The early Russians told fabulous stories of the existence of both gold and copper on this river, which is proved by the fact that the Indians are at times seen to use these metals in their ornaments.

Next in order, south, are the Klahinks, about one thousand strong. They live in the great basin or park known as Behring Bay, between Mount St. Elias and Mount Fairweather, and have a splendid communication with the interior by means of two long, fine rivers emptying into the bay. These Indians are gentle, hospitable and kind, but are poor, having been neglected by the traders for the last three years. They are in quick communication with a splendid fur-bearing country, and only require a market to develop splendid resources.

Next in order are the Hoonid, or Gross Sound Indians, two thousand strong. They live on the eastern bank of the sound for a distance of sixty miles, and are the oil merchants of the coast, taking enormously large quantities of seal, dog-fish, and ulican

oil, which they barter to their brethren along the coast. These oils are used largely by our Indians as an article of food; it is used by them as we use butter.

At the head of the Chatham Straits, almost due north from Sitka two hundred and twenty miles, are the Chilkahts, at least ten thousand strong. They are a brave and warlike people, "more sinned against than sinning." I have had much to do with them, and ever found them honest, faithful and kind. Their villages extend from the mouth to a distance of seventy-five miles up the Chilkaht River. Coal and iron abound in inexhaustible quantities; huge masses of iron can be found among the boulders almost anywhere along the banks of the noble stream. The Indians state the existence of gold in the mountain passes of the river. The "color" has been found near the mouth. On every hand can be seen quartz cropping boldly out from a width of from one to twenty feet. Nothing is known of its character or value. These Indians are among the richest, if not the wealthiest, of our Coast Indians. Large quantities of the most valuable furs are annually gathered and sold by them. They are in every way independent.

Twenty miles north of Sitka, and east of Admiralty Island seventy-five miles, are the Takoos, living at the head of Takoo Inlet, on the Takoo River. These Indians claim to be richer in furs than any of the tribes around them. About the same quantity can be got here as on the Chilkaht. Some idea may be gathered of the large trade at one time done with them when I state but a short time ago the Hudson's Bay Company made their trade lease from the Russian-American Company's furs taken in a single trip of their steamer over five thousand marten skins, and other valuable skins in proportion.

The Takoos number about the same as the Chilkahts, and are a proud and haughty race. Gold is well known to exist anywhere along this river, but the Indians have steadily refused to permit any development. Coal is also found here in large quantities; indeed it is found throughout the coast and islands of our inland waters. Of salmon it would be invidious to particularize; they are found in endless numbers anywhere in our fresh-water streams. The largest and best are found in the Takoo, Chilkaht, Behring's Bay and Copper River, reaching an enormous size, many of them weighing seventy pounds.

Give Alaska a market and she will soon develop a second New England.

The conformation of our mountain ranges are not unlike those of Washington, Oregon, and California. They form our coast and are iron-clad—a greater portion of them iron. A distance of twenty or thirty miles will pass one through this range, where is found an almost level plateau well covered with timber. This plateau extends inland for a distance of from seventy-five to one hundred and fifty miles, when another chain of mountains is reached, answering to what is known as the Cascade Range in Oregon, or the Blue Range in California.

There can be no doubt, from what the Indians tell us, in this plateau, between the two ranges, the prospects will at no distant day develop a field as rich in the precious minerals as any found in the southward.

Very respectfully,

F. K. LOUTHAN.

Hon. VINCENT COLYER,
Fort Wrangle, A. T.

APPENDIX C 2.

Letter from Frank Mahoney on the Indians and their trade in Eastern Alaska.

SITKA, A. T.

DEAR SIR: In compliance with your request I give you my views in relation to the various Indian tribes of this Territory as far as my observation goes. In regard to the population and number of some of the tribes I have no data; of others I can speak from observation; that is to say, from Cook's Inlet to the southern boundary.

From what I can learn of the extreme northwest, in the Behring Sea to the Straits, the Indians lead a wandering life, and are variously designated as the "Kochunsky," "Onossky," "Cagatsky," and "Colching." These tribes are estimated from four thousand to five thousand. During the winter months, say from October to April, they will wander over immense tracts of country in bands of from fifty to one hundred, sometimes undergoing great privation; and it has been said that they will sometimes sacrifice one of their number to save the rest from starvation. Their occupation is trapping and hunting the reindeer. They will travel during this season of the year from the valley of Youkon to Copper River, stopping for short periods where game and furs are plenty. They will sometimes touch the shores of Prince William's Sound, Cook's Inlet, and also the western shore, in Behring Sea. The skins they collect are fine marten, mink, silver and black fox. The few natives the writer has seen, shows them to be a peaceable race and respectful to the white man, looking upon him as a superior; there is no doubt but they could be shaped into useful citizens in time.

To the south, on the Aleutian chain of islands and on the peninsula of Unalaska, are the Aleutes, a very quiet race, and nearly all Christians. Their number is said to be about seven thousand. Those living on the islands are engaged in fur-sealing, sea-otter hutting, and trapping the fox, of which there are the silver, cross, and red. They are found employed at the different trading posts in the Territory.

The Indians of Cook's Inlet and adjacent waters are called "Kanisky." They are settled along the shore of the inlet and on the east shore of the peninsula. A very sociable race of Indians, their number is from five hundred to eight hundred. During the winter months they leave the shores for the purpose of hunting and trapping, when in the spring they return to their summer homes, dispose of their winter products to traders for tea, sugar, tobacco, sheeting, prints, clothing, flour, hardware, such as knives, axes, hatchets, &c. The spring and summer, till the latter part of June, is passed in idleness, when the salmon season commences, and lasts until August, when they dry large quantities of salmon, weighing from forty to one hundred pounds each.

East of Cook's Inlet, in Prince William's Sound, there are but few Indians; they are called "Nuchusk." There may be about four hundred in all, with some few Aleutes.

Hutchinson, Kohlo & Co. have a post on the south end of Heuenbrooke Island, which is the depot for the furs that come down the Copper River, although they collect many sea-otter, for which the shore about the mouth of Copper River and around Middleton Island is famous.

Every year, the middle of June, three or four large skin-canoes, capable of carrying five tons each, are sent up Copper River, loaded with trading goods, done up in one-hundred-pound packages, covered with water-tight skins, so that should accident happen, which not unfrequently occurs, the goods are portable to handle. It takes about eighty days to make the trip; the canoes are hauled most of the way on the ice, on their ascent of the river. On the return, the winter collection of furs are brought down, the river then being clear of ice. The magazine is about eighty miles up the river. The Indians about Copper River are called "Madnussky," or Copper Indians, and may be classed with the wandering tribes. To the east, along the coast, about one hundred and fifty miles from the mouth of Copper River, we come to Behring Bay. The most northern of the Kolosh Indians, of which there are numerous tribes, extending to Portland Canal, all speak the same language with a little difference in dialect. They are a savage and piratical race, and as a general thing are not to be trusted. Fear of punishment for outrages keeps them in order.

I herewith add a list of the tribes from Behring Bay to the southern boundary:

Residence.	Name of tribe.	Number.
Behring Bay	Yucatat	300
Behring Bay	Stikine	1,200
Behring Bay	Tongas	800
Cross Sound	Whinega	500
Cross Sound	Whinega, (Interior)	800
Chilkaht Inlet	Chilkaht	2,500
Chilkaht Inlet	Anega	300
Stephen Passage	Takon	2,000
Stephen Passage	Sitka	1,000
Admiralty Island	Hoodsinoo	1,000
Admiralty Island	Kake	750
Admiralty Island	Auk	750

Of the Yucatat tribe, they have but few furs in the winter; they do nothing in spring. They trade and trap with some Indians to the south of them, who live on some small streams that empty into the ocean. I could get no information from them respecting their neighbors, respecting their numbers and language. All they said was, that they were more numerous than themselves, and they made good trade with them for marten, mink, fox, bear, wolverine, and lynx, for which they gave them tobacco, brown sheeting, needles, thread, knives, buttons, beads, &c.

The Yucatats have been in the habit of trading with the Sitkas and Chilkahts, who in the summer season pay them visits, taking from Sitka such articles as dry goods, powder, shot, knives, and trinkets, bringing back furs.

The Whinegas have but few furs; they are chiefly employed in hair-seal fishing, of which they get abundance; they get in trade about eight cents apiece for them. They also get some marten, mink, fox, and bear from Cross Sound.

We go north to Chilkaht, at the head of the inlet so named, where there is a river on which there are three villages; each village is presided over by a chief.

The Chilkahts are the most numerous of all the Kolosh tribes. They catch some furs about their own grounds, but the greater portion comes from the interior, or where they go to trade twice a year, spring and fall. There is no doubt but they make a big profit on the skins they bring down.

Nothing is known of these interior Indians, only what the Coast Indians say, that they are called "Si-him-e-na, or Stick Indians." They will allow no whites to pass up the rivers. The trade which the Coast Indians take into the interior consists of dry goods, blankets, tobacco, powder, shot, and light flint-lock muskets, if they can get them. Although the ammunition and muskets are a prohibited trade in this Territory, still the Indians get them from the Hudson's Bay Company at Fort Simpson. Steel traps, knives, hatchets, needles and thread, and little cheap jewelry, form their principal trade, for which they get in exchange, marten, mink, silver, cross, and red fox, black, brown, and grizzly bear, lynx, wolverine, ermine, beaver, land otter, and some inferior skins. The price they give may be represented thus: Marten, 50 cents; mink, 25 cents; lynx, 20 cents; silver fox, $1 25; cross and red fox, from 25 cents to 50 cents; wolverine, 37½ cents; bear, black, 50 cents to $1 50; bear, grizzly, 50 cents to $1 50; bear, brown, 50 cents; beaver, 20 cents to 40 cents; land otter, 50 cents.

These they exchange with the trader at an advance of from two hundred to four hundred per cent. for such articles as they require. The traders' tariff may be quoted: For prints and sheeting, 25 cents per yard; tobacco, $1 50 per pound; molasses, $1 per gallon; powder, $1 50 per pound; shot, 50 cents per pound; blankets, (assorted,) $3 to $6. Steel traps, knives, vermilion, flour, hard bread, beans, rice, and some few articles in the way of clothing, pants, shirts, (cotton and woollen,) blue cloth caps with glazed covers, shoes, and some minor articles.

The trading prices for skins are: Marten, $2 to $3; mink, 25 cents to $1 50; bear, black, $1 50 to $3 50; bear, grizzly, $1 to $3 10; bear, brown, 50 cents to $2 50; fox, silver, $4; fox, cross, $1 50 to $2; fox, red, 75 cents to $1; beaver, 80 cents to $1 per pound; land otter, $1 50 to $2; hair seal, 8 cents to 10 cents; deer skins, 15 cents to 20 cents.

The above may answer for the Indians from Chilkaht to Portland Inlet. Of the Takoos, the same may be said as of the Chilkahts and tribes above Stephen's Passage.

On the east of Admiralty Island are the Koot-se-noos. They have but few furs, but collect considerable hair seal and deer skins. They also raise quantities of potatoes of good quality and fair size.

Coming east through Pearl Straits to Sitka are the tribe of that name. They are employed in trading with the other tribes, hunting, and fishing, and are employed as porters and laborers about the town of Sitka. They also cut nearly all the cord wood that is used by the citizens. They may be considered very useful adjuncts of the town citizens, as they are the chief purveyors, supplying them with all kinds of fish and game, such as ducks, geese, venison, grouse, &c.

Going south around Baranof Island, and up through a portion of Chatham Straits, we come to the Rat tribe on Kyro and Kespriano Islands. They catch some furs, such as lynx, bear, and hair seal, besides trading with some of their neighbors. Their trade has fallen off considerably since the occupation of the Territory by the Americans. They formerly were in the habit of getting their trading goods from small crafts from Victoria, but at present the Indians north, south, east, for two hundred miles, either come to Sitka or get their wants supplied from small crafts that load or are owned by Sitka merchants.

Passing east and south through Frederick's Sound, we come to Wrangle Island and the mouth of the Stikine River, where are the villages of the Stikine tribe. They were some years ago a numerous tribe, but liquor and its concomitant vices materially lessened their numbers. They collect considerable marten, mink, bear, and lynx. They have formerly carried on considerable trade with the interior tribes, but since the discovery of gold in 1862, the competition of the whites has lessened their trade.

The furs that are collected in this section are principally disposed of at Fort Wrangle.

To the west and south of Prince of Wales Island is an off-shoot of the Hydah or Queen Charlotte Island Indians. They number some three hundred and are called An-e-ga. They, it may be said, are the onlyIndians from Behring Bay to Portland Inlet that speak a different language from the rest. They raise considerable quantities of potatoes, trap mink, bear, and beaver. They also go up the Naas River in March for the collection of the hoolicon or candle-fish oil, which, when pressed, is as well flavored as leaf lard.

In Clarence Straits and adjacent islands they are the connecting link between the Kolosh race and Simpsians on the British side. They speak the Kolosh, Simpsian, and Hydah tongue. They catch considerable mink, bear, beaver, wolverine, and some sea otter. The An-e-gas collect large quantities of candle-fish oil or grease. It is put up in tight cedar boxes, from fifty to eighty pounds, and taken north as far as Chilkaht, and brings good prices in furs.

The Indians from Puget Sound to the northwest catch and dry large quantities of salmon; the further north the better the salmon.

In Cook's Inlet the salmon commence running in June and deteriorate in quality as they go south. July and August are the months about the latitude of Sitka, and gradually later as they go south, so that at Puget Sound in September and October they are the most plentiful, and not as good flavor.

Take the Indians of the coast of the Territory they are as well supplied with the necessaries of life as the aborigines of any country in the world. The forests are filled with game, the waters with fish, and the beach and rocks with clams and muscles. They are a healthy and vigorous race; both men and women can back very heavy loads. The men and women are more on an equality than the Indians of Puget Sound and east of the Cascade range. They are steady and good workers for a short time—say one month—when they like to knock off for about the same time. The writer thinks that it would be an impossibility to turn the Indian from his vagabond life. The change to order, with laws and schools, might last for a short time, but the novelty would wear off, and they would fall back into their old ways. They soon pick up the vices with none of the virtues of the whites. It is the opinion of the writer that it would take a generation to shape them into useful citizens, although a partial success has been obtained by Mr. Duncan a short distance below Fort Simpson with the Chimpsians, and still they fall off.

The writer is not at all prejudiced against the Indians. Wherever he has come in contact with them, which has been much in the last sixteen years, he has endeavored to show them the bad policy of their predatory ways; show them advantages which can accrue by industry, that this may act as a stimulant.

Respectfully yours,

FRANK MAHONY.

Hon. VINCENT COLYER,
Special United States Indian Commissioner.

APPENDIX D.

Inquiry as to causes of violation of liquor law.

SITKA, ALASKA, *September* 14, 1869.

DEAR SIR: I find that a large quantity of whisky gets into the hands of the Indians in Alaska. In a conference with several of the chiefs this morning I learn that this was the cause of a riotous disturbance in their village at this place last evening, and these chiefs earnestly requested that its introduction might be stopped. Of course you are aware that the traffic in this article is interdicted by special act of Congress. Will you inform me what in your opinion is the reason that so much of this pernicious poison escapes the vigilance of the revenue officers and finds its way into the Territory?

Very respectfully yours,

VINCENT COLYER,
Special United States Indian Commissioner.

WILLIAM KAPUS, Esq.,
Collector of Customs, District of Alaska.

Reply of Collector Kapus.

CUSTOM-HOUSE, SITKA, ALASKA, *September* 14, 1869.

SIR: I have the honor to acknowledge the receipt of your letter of to-day, requesting me to inform you what, in my opinion, is the reason that so much spirituous liquors seem to escape the vigilance of the revenue officers and finds its way into this Territory.

In answer, I would state that great inducements are offered to unprincipled men for bringing liquor into this country, as they can purchase from the Indians for one bottle of whisky more furs than five times the value of the whisky in money would procure. The Indian's fondness of intoxicating liquor is well known, and white men, actuated by the desire of making all the money they can, and not caring about the means by which they reach this end, take advantage of this unfortunate taste, visit their villages and fisheries and deal out to them the poison, which has almost in every instance been at the bottom of our Indian difficulties.

The question arises, how is this liquor brought into this Territory without the knowledge of the revenue officers? On your trip to this port you will have noticed the peculiar formation of the coast—all the way from Puget Sound it is one continued archipelago, the island being separated by narrow but mostly deep channels; small vessels can run through these channels and into the numerous bays making into the coast, and land their cargoes without running hardly any risk of being caught by the revenue officers. These small vessels, schooners, and sloops go to Fort Simpson, Queen Charlott's Island, and other English trading posts, and smuggle liquor across our line. The cutter Lincoln is now in pursuit of a man by the name of Charles Stevens, who has

been reported to me as being in our waters with a full cargo of liquor on board of his vessel But this traffic is not confined to white men; Indians, too, visit, in their canoes, our English neighbors; they will travel hundreds of miles to procure a supply of this liquid fire. Another mode of introducing it into this district is to smuggle it into this port, and from thence ship it to the different points where it is wanted for purposes of trade with the Indians. Only day before yesterday I discovered such an attempt, and seized ninety-two cans of alcohol, of five gallons each, which had been packed in coal-oil boxes, and was sought to be landed as coal oil.

What is wanted in this district is a small steam cutter of say from twenty-five to fifty tons burden, of light draught, but great speed; a vessel that would be able to run through all the channels and into all the bays; with such a vessel I could intercept all the crafts engaged in smuggling liquor, and follow and arrest all traders violating any of the laws pertaining to, and intended to prevent, this traffic. With the means now at my command I am almost entirely helpless. The cutter Reliance, being a sailing vessel, is unable to make her way through the islands with any degree of speed or safety, and the steam cutter Lincoln is prevented by her size and draught of water from being effective in this service.

Since I entered upon the discharge of the duties of my office, July 1 last, I have made numerous seizures of liquors brought into the Territory in violation of law; but I am satisfied, had I had a vessel of the above description under my control, my success would have been greater.

I am, sir, very respectfully, your obedient servant,

WILLIAM KAPUS, *Collector.*

Hon. VINCENT COLYER,
Special U. S. Indian Commissioner, Sitka, Alaska.

APPENDIX G.

Letter from Captain Selden on evasions of liquor law.

UNITED STATES REVENUE CUTTER RELIANCE,
Sitka, Alaska, September 14, 1869.

DEAR SIR: I have the honor to acknowledge the receipt of your letter of this date, requesting me to inform you what, in my opinion, is the reason that so much spirituous liquor gets into the hands of the Indians in Alaska, and escapes the vigilance of the revenue officers.

In answer I must confess that large quantities are brought into the Territory and peddled to the Indians along the whole extent of water-line of this Territory, and I feel assured it will continue so until we are furnished with small steam-vessels for the inland channels. I have every reason to believe that the most of this liquor is brought to the Territory by small vessels, trading all the way from Victoria, Vancouver Island, to some point near this port. What we want to break up this traffic is two steam-tugs or launches of light draught of water, so arranged that they can burn either coal or wood. They would not require a large force to man them, and they would be found very effective in protecting the revenue.

At the present time we have two cutters in this district: the Lincoln, a steam-vessel of four hundred tons, kept cruising through the season in Behring's Sea, and to the westward; the Reliance, a sailing-vessel, which cannot cruise inland, owing to the strong tides and intricate channels; and in fact a sailing-vessel is of no earthly use in these waters. With such force as we have at our command it is unreasonable to expect us to prevent illicit traffic.

I am, very respectfully, your obedient servant,

J. M. SELDEN,
Captain United States Revenue Marine.

Hon. VINCENT COLYER,
Special United States Indian Commissioner.

Letter from Collector Kapus on the sale of liquors by auction, at Sitka, in Alaska.

CUSTOMS DISTRICT OF ALASKA, COLLECTOR'S OFFICE,
Port of Sitka, October 25, 1869.

SIR: I have the honor to acknowledge the receipt of your letter of the 18th of September, 1869, making certain inquiries concerning the recent illegal importation of spirituous liquors into this Territory, and in reply, that the alcohol referred to in my letter of the 14th of September last was brought here in the United States steamer Newbern.

As the value of this liquor exceeded $400 I seized the entire invoice of the shippers, Messrs. Kinkead & Louthan, amounting, according to the appraiser's report, to $6,664 50, and have reported the case to the honorable Secretary of the Treasury for his orders.

Messrs. Kinkead & Louthan have offered, in addition to the forfeiture of their goods, to pay to the government the sum of $500 as a fine, in full discharge of all liabilities they may have incurred in the premises. I have recommended that this offer be accepted, as it is the full penalty of the law, and I am satisfied that nothing would be gained by throwing the case into court.

Colonel Frank N. Wicker, the special agent of the Treasury Department for this district, has joined me in this recommendation. I did not seize the ship, because she was a United States transport, and it would have been a mere farce for the government to have confiscated its own property; but I did arrest the captain, W. Freeman, jr., and placed him under $10,000 bond to appear before, and deliver himself up to, any court of the United States that may be designated by the Secretary of the Treasury.

In regard to the probable disposal of this liquor I will quote from my report to the department of September 18, 1869: "I would also ask, in case the course above recommended be adopted, that I be authorized to send the alcohol and spirituous liquors to San Francisco and have them sold at public auction. To sell and deliver this class of goods here would virtually be an evasion of the law; and if they are sold on condition that they be shipped out of the Territory, they would not bring near their true value."

The liquors that were seized by me in the month of August from on board the steamship Active were sold at this port on the 14th instant, but were delivered to the purchasers only in limited quantities for the use of the white inhabitants, and, as the law requires, upon the written permits of the general commanding the department.

Wishing you safe journey to your home in the eastern States, and earnestly requesting that you will use the influence of your position to bring the many disadvantages under which we are laboring in this remote corner of the Union to the attention of the proper authorities,

I am, sir, very respectfully, your obedient servant,

WILLIAM KAPUS,
Collector.

Hon. VINCENT COLYER,
Special United States Indian Commissioner, Sitka, A. T.

VIOLATION OF LIQUOR LAW.

UNITED STATES REVENUE STEAMER LINCOLN,
Sitka, August 30, 1869.

SIR: Upon leaving the vessel on the 17th of July, 1869, in Bristol Bay, accompanied by Dr. McIntyre, special agent, I proceeded to the settlement on the Neuchegac River. We boarded and examined on the way up the schooner General Harney, M. Levi, master. Captain Levi was then at the settlement. We landed at the village about 5 p. m., and found three persons grossly intoxicated; two Russians (traders) and native, (acting priest.) We accused Captain Levi of having sold liquor to the natives; he said that he had sold nothing more than nine (9) bottles of ale, at the same time he had a bottle of whisky in his possession, which he said was for his own use.

Very respectfully, your obedient servant,

M. A. HEALY,
Second Lieutenant, United States Revenue Marine.

Captain JOHN H. MENRIGUES.

Official:

SAMUEL B. McINTYRE,
First Lieutenant Second Artillery and Bvt. Capt. U. S. A.,
Acting Assistant Adjutant General.

VIOLATION OF LIQUOR LAW BY COAST TRADERS.

UNITED STATES REVENUE CUTTER LINCOLN,
Sitka, Alaska Territory, August 30, 1869.

SIR: This steamer in cruising during the present summer visited Neuchegack River, Bristol Bay, arriving at that place July 17.

It became a necessity to obtain a pilot for the navigation of Bristol Bay and Neuch-

gack River, and a boat was accordingly dispatched under an officer to obtain one—the vessel being at anchor in bay, and not arriving at anchorage in Neuchgack River until morning. Second Lieutenant M. A. Healy was the officer in charge of boat, Special Agent Dr. H. H. McIntyre accompanying him. They went up to trading post, and remained until arrival of steamer, coming on board the following day. I am informed by these parties that three persons were found drunk on shore, two being Russians, the third a native, (officiating priest.) This liquor I am satisfied was furnished by the schooner General Harney, Marquis Levi, master, lying at anchorage in the river. I have every reason to think Captain Levi traded with these people while in this condition. It is quite certain that no liquor was in the place until the arrival of the General Harney, and Captain Levi has admitted that the persons named did get drunk on his vessel, saying, however, it was by accident, he inviting them on board as guests, and they getting drunk at his table.

I respectfully submit the above for your consideration and action.

I am, sir, very respectfully, yours,

JOHN A. HENRIQUES,
Captain United States Revenue Marine.

Major General J. C. DAVIS,
Commanding Department of Alaska.

Official:

SAMUEL B. McINTYRE,
First Lieutenant Second Artillery and Bvt. Capt. U. S. A.,
Acting Assistant Adjutant General.

VIOLATION OF THE LIQUOR LAW BY THE AMERICAN-RUSSIAN ICE COMPANY'S SHIPS.

UNALASKA, *August* 19, 1869.

In the month of May the ship Casarowhitz landed at Bilkofsky, in Alaska Territory. The day after its arrival there were brought ashore two small kegs of five gallons whisky; the inhabitants were assembled and were made drunk. Then Captain Sandman showed them a paper with a large seal affixed, and told the natives that it was a permit from General Davis to land the whisky, and furthermore told them that they were not to trade with any company but his. A day or two after that about forty gallons of whisky and eight casks of California brand were landed from the same ship Casarowhitz; during the night-time there was a ball and the natives again had a drunk. The day before its departure the ship landed about forty gallons more of whisky. I am certain that he told those Aleutes that for each sea otter brought to the store of that company a bottle of brandy would be given. He bought for a bottle of brandy a small sea otter from a certain Kandrat of Kazutin. Every feast day he gives the Taye (chief) a bottle of brandy, as also to others, and one may see any day drunken Aleutes about the store.

In May, 1868, the brig Olga came to Bilkofsky, and got the Aleutes drunk. The Taye was told that the Russian company would punish him if he traded with any other concern, (than his,) and the natives believe that they will be punished.

CARL OSCHE.

True translation of original:

S. C. KELLOGG,
Brevet Lieutenant Colonel U. S. A., Aide-de-Camp.

HEADQUARTERS DEPARTMENT OF ALASKA,
Sitka, Alaska, September 17, 1869.

A true copy:

SAMUEL B. McINTIRE,
First Lieutenant Second Artillery and Brevet Captain U. S. A., A. A. A. G.

APPENDIX E.

Medical Director Bailey on intemperance and debauchery.

SITKA, ALASKA TERRITORY, *October* 25, 1869.

MY DEAR SIR: I inclose for your information the report of Acting Assistant Surgeon John A. Tonner, United States Army, in medical charge of the Indians in this vicinity, in conformity to instructions given him by me. A copy of the same is inclosed.

This report is instructive and contains important suggestions which, if carried out, would go far towards improving their condition.

I am satisfied that little or nothing can be done until they are placed under better and more favorable influences. A greater mistake could not have been committed than stationing troops in their midst. They mutually debauch each other, and sink into that degree of degradation in which it is impossible to reach each other through moral or religious influences.

Whisky has been sold in the streets by government officials at public auctions, and examples of drunkenness are set before them almost daily, so that in fact the principal teaching they at present are receiving is that drunkenness and debauchery are held by us, not as criminal and unbecoming a Christian people, but as indications of our advanced and superior civilization.

These Indians are a civil and well-behaved people; they do not want bayonets to keep them in subjection, but they do want honest, faithful, and Christian workers among them; those that will care for them, teach and instruct them in useful arts, and that they are responsible beings. I look upon the different military posts in this department as disastrous and destructive to their well-being; they are not, and can never be, of the least possible use; they are only so many whisky fonts from whence it is spread over the country. If we ever have trouble with them and become involved in war, it will be found to arise from these causes. From the nature and character of the country, posts never can render the least influence—afford protection against contraband trade; this can only be done by armed vessels, in command of choice men. To go into detail on all points would require pages; you have seen enough to satisfy yourself; and in giving you the inclosed report I only want to add my testimony against what I conceive to be a most grievous error in the management of the Indian affairs in this Territory.

When you go home send us honest, faithful, Christian workers; *not place-seekers*, but those who want to do good work for *Christ's* sake and kingdom. Send men and women, for both are wanted.

When you can do away with the evils spoken of, and which are so evident, and adopt this latter course, then there will be hope, and not until then.

Sincerely your friend,

E. J. BAILEY,
Surgeon U. S. A., Medical Director Department of Alaska.

Hon. VINCENT COLYER.

ORDERS ESTABLISHING HOSPITAL AND MEDICAL ATTENDANCE.

HEADQUARTERS DEPARTMENT OF ALASKA,
MEDICAL DIRECTOR'S OFFICE,
Sitka, Alaska Territory, September 15, 1869.

DOCTOR: In taking medical charge of the Indians, in accordance with the instructions given you, you will ascertain as near as possible and report to this office the number of males, females, and children; their present sanitary condition; whether any efforts have been made or are being made to improve it; what has been the nature of the medical assistance they have received heretofore; nature and character of disease among them, in tabular statements, giving percentage, character of their clothing and food, their means of procuring it, to what extent liquor has been and still is being introduced among them; kind and condition of the houses they occupy. You will report what provisions and arrangements you have made to carry out your instructions.

On every Tuesday you will forward to this office a report of the previous week, giving the number treated, (males, females and children,) with disease, and where treated. You will also report upon all points of interest touching their condition, with such suggestions as you may think proper and practicable that will advance their improvement.

As you have been chosen for this duty it is hoped you will appreciate its importance, and enter upon it with your usual energy, and in a true Christian spirit.

Very respectfully, your obedient servant,

E. J. BAILEY,
Brevet Lieutenant Colonel and Surgeon U. S. A.,
Medical Director Department of Alaska.

Dr. Tonner's report on sanitary condition of the Sitka Indians and their village.

SITKA, ALASKA TERRITORY, *October* 20, 1869.

SIR: In compliance with your instructions of September 15, I have the honor to make the following report:

After waiting until now the return of the Indians engaged in fishing I have taken

the number of those now here, and find three hundred and sixty-five men, two hundred and ninety-six women, and two hundred and sixty children, making a total of nine hundred and twenty-one now in village, while they state there are three hundred and thirty still absent fishing. These all live in forty-four houses, built of plank set upright and roofed with bark. The floors are planked, except a bare place in the center where the fire is built, the smoke passing through an opening in the roof. The buildings average forty feet in width and sixty in depth and twenty in height to the ridge. Small sleeping apartments line the sides, and measure generally, six by eight feet. Some have bedsteads and feather beds; a blanket serves the majority. Cleanliness and neatness is generally wanting in their abodes, although there are a few who in both respects are excellent models for the rest, and also the majority of the Russians now here, who live much worse than these Indians. The latter claim as an excuse for their want of cleanliness, the worse condition of the Russians and the want of interest shown in them previous to our arrival and possession of the country. The chief has displayed a very commendable spirit in improvement of his own house and person, and urging upon his tribe to do likewise; but more he was unable to do, as his authority is merely nominal. A very filthy practice prevails among them of blacking their faces simply to conceal other traces and protect from the effects of the sun. I have been able to lessen the practice by requiring clean faces on all those prescribed for.

Medical attendance has been furnished them by the post surgeon ever since the arrival of our troops here, but without compensation, while the labor at times was greater than that required by the troops, and at all times more trying. The diseases most common among them are syphilis, rheumatism, and conjunctivitis. The first is much aggravated and diffused by unrestrained intercourse with the troops, and affects both sexes equally. Its constitutional form is more rare than among the troops, partially owing to the implicit obedience to instructions given them for cure.

Rheumatism is confined to those past middle age, who, too old for active exercise, suffer from the natural effects of this climate upon those so situated.

Conjunctivitis and corneitis are very common, owing to the constant atmosphere of smoke in their houses. Those able to come are prescribed for daily at nine a. m. at the post hospital dispensary; those unable, at their houses. For the latter a hospital is necessary in order to treat them properly; but there being no provision for feeding or nursing such, I am unable to take them in. There are two rooms at the post hospital which by a little labor could be soon arranged comfortably for them; then the authority to issue a ration to each patient, and provisions made for the payment of a nurse, their needs in that direction would be supplied.

A blanket supplies the unchanging article of dress, although the females now generally wear calico, and the men drawers and shirts, besides others in our dress when procurable. Most of them have money from the sale of wood and basket work, besides supplying the market with venison, fish, and berries, for which they obtain twice as much as when the Russians held the country. Their food consists chiefly of smoked venison, salmon, with candle fish oil, and salmon berries; they are now acquiring a taste for rice, beans, and biscuit and molasses.

It is impossible to prevent their obtaining liquor; although its sale to them is prohibited here, still the low Russians obtain it without hindrance, and retail to them by the drink; yet I have seen very little drinking among them, and no disturbance caused by it.

Their moral condition is low, and rendered worse by the proximity of the whites, as evidenced by the superiority of the tribes in other parts of the Territory whose relations have been less intimate with us. This is at the lowest ebb here, being near the largest town. Some efforts were made by the Russians for their improvement, by building a church and school-house. They have services in the former monthly, but the latter is closed since our occupancy, as no provision or teacher was furnished for its maintenance. It is a good buildng, and only wanting a competent soul-loving teacher to fill it at once with as bright, apt children as can be found anywhere. At least one hundred and fifty are of the proper age, and with these only can we hope to improve their condition; those who have attained maturity being too fixed in their habits and vices to make much impression, (or improvement,) while the other material is plastic, and being very imitative are adopting our evil courses, without a knowledge of our good ones. An eminent, devoted chaplain or missionary at this place, who will take an interest in these beings as immortal souls, with one or two equally devoted teachers, are needed; the latter for these neglected ones, the former for all of us.

Trusting that God will bless your efforts for good in this community, I remain, very respectfully, your obedient servant,

J. A. TONNER,
Acting Assistant Surgeon United States Army, Post Surgeon.

Brevet Lieutenant Colonel E. J. BAILEY, U. S. A.,
Medical Director Department of Alaska.

APPENDIX F.

Letter from O. B. Carlton.

FISHERIES OF SOUTHEASTERN ALASKA.

UNITED STATES QUARTERMASTERS' STEAMER NEWBERN,
November 15, 1869.

DEAR SIR: I will reply to your inquiries concerning the fisheries of Alaska Territory in the order in which you presented them.

KINDS OF FISH.

The most of my experience in the fisheries of Alaska have been in the vicinity of Sitka, and as far as this enables me to judge, and from what I hear, salmon are the most numerous. Halibut are common here, large numbers are taken by the Indians with their rude apparatus. With more improved implements the halibut could be taken in sufficient quantities to make the pickling of the napes and fins very profitable. Herring of the choicest quality are found throughout the Territory; in the month of April can be caught by the hundreds of barrels with the usual herring nets. I also think mackerel will be caught in these waters by following the same course pursued on the Atlantic coast.

I, with others, in 1857 proceeded to Cape St. Lucas, Lower California, where, from a passing school, we caught some ten barrels; thence to South Barbara shores, where we caught five hundred barrels; thence to St. Craps Island, two hundred barrels, and from thence north to Point Reys, fifty barrels, when, from a combination of circumstances, the enterprise was abandoned. I have not resumed it since, being otherwise employed.

But from the fact that they are found in the south, as also the case on the Atlantic coast, and I have seen in Alaska waters such other fish as usually school with them, I am confident they may be found here.

BY WHOM TAKEN.

Last season I employed American labor, but found it to be expensive both in transportation and wages to make it pay. This year I employed Russians mostly, and find the expense about one-half of last season, but find them too indolent to employ to advantage. Next season I shall employ Indians altogether, except coopering, and I have no doubt but they can also be taught that trade. I found them willing and industrious, and kind when properly treated. They will work for less pay than Americans or Russians.

ARTICLES REQUIRED.

The usual outfit, such as barrels, salt, nets, and cans for curing them fresh; these have been taken from San Francisco, but the barrels may be made on the fishing-ground, as there is plenty of lumber for that purpose.

THE BEST MARKETS

Are San Francisco, Sandwich Islands, and New York. The price of salmon (with cod, halibut, and mackerel have had nothing to do of late) ranges from five dollars to ten dollars a barrel, owing to quality and quantity in market at time of sale. I have had nothing to do with canning, but salmon preserved in this way are a great delicacy and an important article of commerce. Salmon are taken near Sitka in June, July, and August, and some few in September.

Very respectfully,

O. B. CARLTON,
Superintendent of —— Company's Fisheries.

VINCENT COLYER, Esq.,
Special United States Indian Commissioner.

THE FISHERIES OF ALASKA.

[From the Sitka Times.]

Among the many industries natural to the coast of Alaska none is more prolific of wealth to the enterprising merchant of the Pacific or eastern slope than the fisheries—the cod, halibut, salmon, and herring, which abound in immense quantities from Tongas in the south, to Behring Strait in the west. It was one of the strong reasons set

forth for the purchase by Mr. Sumner in his magnificent speech "on the cession of Alaska." Notwithstanding the fabulous statements made by him in relation to the fisheries, statements which many affected at least to disbelieve, the truth of all has been proven, and testimony is ample, derived since the transfer, and by our own people traders, who have engaged in the fur seal and other fur interests.

We who live at Sitka, and thence down by way of the Stikine, Cassan, and Tongas, know the prolificness of the salmon fisheries, and its ultimate importance and value.

The American-Russian Commercial Company, one of the few associations of men who have shown enterprise, have an extensive establishment, Ozersky employing some twenty men in constant service from March to October. Last season, owing to bad nets and nets unsuitable for the catch, they only put up eight hundred barrels of salmon. This year, although the season is not ended, they have put up and prepared for the Atlantic market about one thousand barrels of salmon. Baronovitch, at Cassan, last year, with the aid of only four men, put up, in splendid order, seven hundred barrels of salmon, and had to cease the catch ere the season was half over, he having no more barrels to fill. On the 7th of August, last year, the Saginaw, Captain Mitchell, called at this place. Baronovitch had ceased work some three weeks before, but at Mitchell's request he took his two boats and seines to catch a supply for the ship, and in fifteen minutes returned with them loaded to the guards with beautiful salmon.

He felt confident that had his barrels not failed he could have packed seven hundred more.

A new method of putting up salmon has recently been experimented on by the Columbia River fishermen, and this year we understand they are putting up great quantities of them in cans, the same as oysters, lobsters, &c.

This course might be pursued here with great advantage, and the facilities for its successful prosecution are abundant. We hope some of our citizens will engage in it another season. Fish are plenty, labor is abundant and cheap, transportation below is low, and the price of fish remunerative. It will help the prosperity of the town, give work to our needy Russian population, and will give still more character to the worth of the Territory.

There are besides a hundred other fisheries of salmon, where, added to splendid locations for buildings, are good anchorages for vessels. Hundreds of fresh-water rivers come leaping down the mountains into the sea, and into these in the summer the salmon run, and so thickly, that often they blacken the water. Let us make known these facts to the world, for once known and believed, capital will surely seek an investment and acquire in this honest pursuit the reward it merits.

Again, the halibut fishing is immense. Westward from Sitka to Kadiak, Kenai, and even to the Peninsula of Alaska, these fish abound, and they are immense. Every person who comes down from the coast speaks of this fishing. As yet there are none that we know of engaged in this pursuit, but if there be a way of preserving these fish for the San Francisco market, an enterprise of that kind must prove a success. The experience of our own people prove that, with ordinary precaution, all work of drying or pickling can be done as well on the adjacent islands as further below.

But the cod fisheries of Alaska are of the most moment and importance to us as a people and a nation.

It is a fact well known that for years the cod fisheries of the Atlantic coast have been failing, until now that branch of industry is merely nominal. More than one-half of the great fleet of vessels formerly engaged in it are now lying idle in the harbors of Boston, Salem, Lynn, Newburyport, and Marblehead, or they have gone into the business of carriers. There is to-day a hardy population of fishermen who are cast adrift upon the world, earning a livelihood in ways illy suited to them, and all because Othello's occupation is gone. The vessels have proved, and are proving, a ruinous investment to their owners, not earning enough to pay a reasonable interest on their cost. Again, this industry has been invaluable to Massachusetts. It was one of her great sources of wealth, and it built up nearly all her seaport towns. Lately the question of procuring some treaty stipulations with Great Britain has been urgently pressed by those immediately interested whereby the United States can have the right of fishing for cod on the coast of Labrador, and it is confidently expected by many that this right will be soon secured.

But why obligate ourselves to a foreign nation to secure that which we already have at home? As fine cod fishing banks as exist in the known world lie all along the coast of Alaska, from the Peninsula of Unalaska through Norton's and Kotzebue's sounds into Behring Strait. One great difficulty which always existed on the Newfoundland banks is the great depth of water, which ranges from seventy to ninety fathoms. The banks along our coast only average from thirty to fifty fathoms. The fish, too, are of equally as fine a quality, and of good size.

There are, we believe, this season some or twelve vessels, formerly Cape Ann fishermen, which have been brought around the Horn, engaged in the cod fisheries along the coast of Alaska. We know they will do well. Recently one little vessel has arrived at Port Townsend from the East. There is no reason why the idle fleets on the

eastern coast cannot be profitably employed on this coast. They are generally calculated for a freight capacity of one hundred to two hundred tons, and can easily load with freight at Boston or New York for San Francisco, and thus earn enough to pay running expenses; starting in the summer or early autumn they can reach San Francisco in season to procure an outfit, and proceed on their cruise by March or April. It is only changing the base of operation. Instead of the East supplying the West, it will be *vice versa*. The price of fish shipped by steamers will be but nominally increased, while we shall, as a people, have the satisfaction of being independent of all foreign powers for a supply of one of the great staples of food.

We trust that the eastern fishermen will make up to the importance of the industry and exhibit that energy which has always characterized New England, by sending out to Alaska a fleet of vessels to engage in this certainly lucrative business. The market is the world. We are on the highway of the Eastern and Western hemispheres. Not only is the United States to be supplied, but China and Japan, with their millions of people, stand ready to buy.

All hail, then, to the speedy inception of this enterprise. Then will not only Alaska prosper, and the country in general be benefited, but we shall feel proud that we are so opulent in our own resources of strength, and have on the Pacific coast, as well as on the Atlantic, a brave set of men ready to man our naval fleets in case hereafter there be another insurrection or a foreign war.

Appendix H.

ACT OF CONGRESS REGULATING THE INTRODUCTION OF LIQUOR, FIRE-ARMS, &C., INTO ALASKA.

The law governing the sale of spirituous liqnors is as follows:

"Sec. 4. *And be it further enacted*, That the President shall have power to restrict and regulate or to prohibit the importation and use of fire-arms, ammunition, and distilled spirits into and within the said Territory. And the exportation of the same from any other port or place in the United States when destined to any port or place in said Territory, and all such arms, ammunition, and distilled spirits exported, or attempted to be exported, from any port or place in the United States and destined for such Territory, in violation of any regulations that may be prescribed under this section; and all such arms, ammunition, and distilled spirits landed or attempted to be landed or used at any port or place in said Territory, in violation of said regulation, shall be forfeited; and if the value of the same shall exceed four hundred dollars the vessel upon which the same shall be found, or from which they shall have been landed, together with her tackle, apparel, and furniture, and cargo, shall be forfeited; and any such person willfully violating such regulation shall, on conviction, be fined in any sum not exceeding five hundred dollars, or imprisoned not more than six months. And bonds may be required for a faithful observance of such regulations from the master or owners of any vessel departing from any port in the United States having on board fire-arms, ammunition, or distilled spirits, when such vessel is destined to any place in said Territory, or if not so destined, when there shall be reasonable ground of suspicion that such articles are intended to be landed herein in violation of law; and similar bonds may be required on the landing of any such articles in the said Territory from the person to whom the same may be consigned."

Appendix H 1.

LIQUOR AT GOVERNMENT POSTS.

A writer in the Washington Morning Chronicle, of February 6, says:

"Fifteen miles from Simpson is the federal Fort Tongas, situated on Portland Inlet, the dividing water between British America and our own Territory, the latter constituting the most southern portion of Alaska. At Tongas are stationed a company of troops, who have already had several quarrels with the Indians. The Hudson's Bay Company have never had a soldier at one of their posts, and up to a very late date have had no trouble with the Indians. Mr. Cunningham says he has had considerable difficulty with some of the Indians since the erection of Fort Tongas, on account of their procuring liquor from the United States troops. From Fort Tongas to Fort Wrangel it is seventy miles. Wrangel is also garrisoned by a company of troops, who have had serious difficulties with the Indians upon several occasions. It is situated at the mouth of the Stikine River."

APPENDIX I.

Summary of winds and weather from January 1, 1868, to August 31, 1869, at Sitka, Alaska Territory.

Months.	Warmest days.			Coldest days.			Amount of rain.	Number days cloudy.	Number days fair.	Number days rain.	Number days snow.
1868.											
January	36	46	39	14	30	17	7.00	12.33	18.66	3	3
February	50	51	45	11	28	12	4.35	20.00	9.00	12	0
March	45	53	49	32	35	32	5.72	26.33	4.66	5	4
April	51	60	44	32	49	36	1.37	21.33	8.66	3	0
May	58	64	48	35	41	36	7.55	22.00	9.00	12	0
June	60	71	59	50	54	49	1.93	18.33	11.66	4	0
July	62	68	57	52	54	50	4.20	28.00	3.00	10	0
August	58	61	61	52	51	52	4.01	24.33	6.66	9	0
September	57	60	60	38	57	46	6.81	20.00	10.00	11	0
October	58	59	59	38	42	36	7.27	27.66	3.33	14	0
November	52	52	48	25	31	26	9.38	25.00	5.00	16	0
December	48	53	47	20	34	22	6.69	20.00	11.00	10	0
								275.31	100.63	109	7
1869.											
January	47	41	51	29	32	37	10.14	28.66	2.33	10	1
February	43	47	59	24	40	25	14.80	24.33	3.66	13	3
March	48	53	45	29	37	41	6.30	21.66	9.33	6	0
April	48	56	51	39	38	36	8.99	24.33	5.66	8	1
May	58	70	54	41	49	40	6.87	25.66	5.33	6	0
June	56	69	55	47	50	45	4.99	24.33	5.66	7	0
July	57	69	61	48	53	49	3.20	24.66	6.33	5	0
August	56	68	57	52	57	50	3.84	22.33	8.66	6	0

APPENDIX L.

General Davis's account of the Kake war.

The following is General Davis's account of the same affair. He says in his report of the 5th of January last:

"The Indians within the last few days have exhibited some signs of growing trouble, but I think I have succeeded in checkmating them in their designs, at least for the present. The principal chief of the Chilkahts has been here for some weeks with a party on a trading visit. He is a very haughty and imperious man, and has been accustomed to having things his own way heretofore, wherever he went, both among the whites and Indians. This is his second visit here, during both of which he has been treated with kindness and consideration; but this kind of treatment he seems to have evidently misconstrued into fear or timidity on our part, and became more impertinent from day to day, until New Year's day, when he and a minor chief undertook to disarm the sentinel at the main entrance into the Indian village. I ordered the guard, under an officer, to follow him into the village and arrest him and his party. He resisted by opening a fire upon the guard. The guard returned it, but finding the Indians too strong for them retreated back into the garrison. As the chief himself was reported probably killed in the melee, and the whole tribe of Sitkas, among whom he was staying, was thrown into a great state of excitement, I thought it prudent to order a strong guard out for the night, and to take no further action until morning, as the night was very dark, thus giving them time to reflect.

"I called the principal Sitka chiefs together and they disclaimed any participation in the affair, and said they did not desire to fight either the troops or the Chilkahts, and that they had already hoisted white flags over their cabins. I then demanded the surrender of the Chilkaht chief, who, after considerable delay and some show of fight on the part of about fifty of his warriors, came in and gave himself up. A few minutes' talk with him sufficed to convince me that he was bent on war, and I would have had to fight but for the Sitka's refusing to join in his design. I confined him and his principal confederates in the guard-house, where he still remains. Cholckeka is known as the most powerful and vindictive chief on this coast. Knowing his history and power, I have watched and treated him accordingly. No one tribe of the Indians in Alaska can endanger the safety of the troops or the citizens here; united, of course it would be different, but we must look out and prevent, if possible, such a union of tribes. There

were two Indians killed in this affair; one soldier was very severely wounded, but will recover. The steamer Saginaw arrived in due time here and rendered all the assistance which I desired. The revenue cutter Reliance (which is commanded by Captain Henriques) was lying out in the harbor at the time; he and his officers were very prompt and efficient in giving assistance.

"Thinking the general commanding would like to learn all the particulars of this our first difficulty with the Indians in this department, I have gone more into details than would otherwise seem necessary.

"JEFF. C. DAVIS, *Commander.*"

Appendix M.

Letter from William S. Dodge, ex-mayor of Sitka, on affairs in Alaska generally.

On Board United States Steamer Newbern,
November 10, 1869.

Sir: Your communication of the 1st ultimo, making certain inquiries of me, was duly received, and I will now answer them in detail, so far as I am able, either from personal knowledge or from information deemed by me reliable, received from others.

1. "What is the number of Indians in Alaska, as far I know?"

Personally, I know nothing as to number with certainty. Prince D. Metrooskoff informed me, when I first came to Alaska, that their records, compiled from time to time, place the Indian population proper at about fifteen thousand, covering the territory from Portland Canal on the south to Mt. St. Elias on the north, and embracing all the Indians on the islands and the coast of the main land, as well as the upper tribes of the Stachines, Chilkaht, and Tarken within the borders of Alaska. From Mt. St. Elias westward along the coast to Kollzertra and Norton Sound, and thence up to the Polar Ocean. The Russian American Company consider the people as Esquimaux, with, of course, various tribal differences. These people are considered very numerous, being estimated, upon statistics gathered as a basis, at from fifty to sixty thousand.

The islanders are considered as a distinct race of people, purely Mongolian in origin, and are denominated Aleutians. These people, including the creole element, have been determined by actual census to be between seven and eight thousand. All these people were considered by the Russian government as civilized, they being for the greater part members of the Greek church, living like civilized people, and all, or nearly all, being able to read and write the Russian language.

Of this latter statement I have the truth, personally having seen more than two hundred of them in my official capacity write, and with a remarkable degree of nicety in penmanship. These distinctions are not recognized by the military authorities in the department of Alaska without distinction. I do not coincide with this opinion, and deem it unjust as well as unsound.

As to the "tribal names," your second inquiry, I know very few, and will not trouble you with a repetition of names which I know you now possess.

3. Their general character?

I can speak generally from actual observation; and, in brief, none of the tribes in that section of the country, which I consider Indian, are at all to be compared with any of the tribes inhabiting the interior of our country, or even with those bordering the great lakes. One peculiar characteristic of the Alaska tribes, such as the Hydahs, Stikines, Sticks, Kakes, Kootznov, and Sitkas, is their individual intelligent independence. It is true they live to a great extent on fish and game, but these are to their taste, the crops of grain and corn, &c., to the former. For half a century educated into traders by the Russian American and Hudson's Bay Companies, as well as by small traders, who trade contraband, they have become keen, sharp-witted, and drive as hard and close a bargain as their white brothers, and since the federal occupation of the country this fact is more apparent.

They are of a very superior intelligence, and have rapidly acquired many of the American ways of living and working. Their houses are universally clustered into villages very thoroughly and neatly built, and far more substantial and pretentious than the log-houses usually constructed by our manly backwoodsmen. The Coast Indians do not themselves, and out of their own local resources, furnish much commercially. The Sitkas supply Sitka with its game, beets, and radishes. They, as well as the other coast tribes, kill a goodly number of the hair-seal, selling to the white traders the peltries and the oil which they extract from them. But as a rule they stand as the immediate agents between the white traders and the interior Indians, and in this exhibit a jealousy worthy the Jews. Many purchase from the whites hard bread, rice shoes, blankets, &c., and take these together with salmon, which they cure themselves up the various rivers to the interior tribes, with whom they in turn trade for mink,

martin, lynx, fox, bear, and other skins. Returning to the whites, these Indians again exchange for articles of traffic.

They never allow the upper country Indians to come to the white settlements to trade with the Chilkahts and Tarkens; death would follow the attempt. Hence is evinced a monopoly powerful and extensive in character. Nor will the Coast Indians permit any white man to pass to the upper country to trade the penalty they threaten is the same. All trade must be made with and through them.

As to the next inquiry, "What means have been undertaken, if any, by the military or other United States authority for their improvement?" I need say but little. No system has as yet been adopted by any of the United States authorities tending to the improvement of the Indian tribes.

General J. C. Davis has frequently, in intercourse with the Indians, explained to the chiefs the American ideas of justice and right, and how practically they are carried out, calling their attention to the fact that the good would be protected, and the wrongdoer punished, exemplifying the teaching by illustrating it in this way: When a soldier does wrong they would know it, as he was worked on the roads and guarded by another soldier with a bayonet on his gun. If a Russian did wrong they would see he was put in prison. If an Indian did wrong he would be punished the same.

The Indians for a time observed this, and often said the "Boston man" was just, for everybody fared alike.

One day a soldier, Russian, and Indian, all in prison together; no favor shown; white man treated same as Indian. This teaching, faithfully carried out, could not but have had a beneficial effect, and for a time it did. But, unfortunately, an event occurred on last New Year's day which somewhat shook their faith. The military authorities, following in the footsteps of the Russian American Company, have from time to time continued to instill into their minds a love for labor and general usefulness, and have encouraged them in it by giving them contracts for wood, &c.

General Davis did much at one time to induce the Sitkas to abandon their custom of killing a slave to supply the wants of a departed chief, an occasion of that kind having arisen. I believe his influence was sufficient to save the victim, although it was done by freeing the condemned slave and bringing him into the town. We have always understood that no other was killed in his stead.

Beyond this, and a few other similar examples and counsels, nothing has been done to ameliorate or better their condition up to the present time. The example set by the navy has never been favorable, but generally unfavorable; especially during the cruise of the Saginaw, under a commander now dead, positively demoralizing.

The custom authorities never exercised any influence, either for good or bad.

To your last and most important question: "What causes are operating at the present time, or may have been used in the past, to demoralize them?" much may be said.

As a citizen of Alaska, I feel a delicacy in writing upon this subject, inasmuch as it compels me to tread upon unwelcome ground, and may be characterized as the promptings of hatred, jealousy, and strife. However, as in this question lies the weal or woe, not only of the Indian, but the white race within this Territory, I shall express clearly, impartially, and frankly my views of the whole subject in all its bearings as they have been presented to me by observation and reflection. And here I am compelled to say that the conduct of certain military and naval officers and soldiers has been bad and demoralizing in the extreme; not only contaminating the Indians, but in fact demoralizing and making the inhabitants of Sitka what Dante characterized Italy: "A grand house of ill-fame." I speak only of things as seen and felt at Sitka.

First. The demoralizing influence originated in the fact that the garrison was located in the heart of the town.

Secondly. The great mass of the soldiers were either desperate or very immoral men.

Thirdly. Some of the officers did not carry out military discipline in that just way which the regulations contemplate. They gave too great license to bad men; and the deepest evil to all, and out of which other great evils resulted, was an indiscriminate pass system at night. Many has been the night when soldiers have taken possession of a Russian house, and frightened and browbeaten the women into compliance with their lustful passions.

Many is the night I have been called upon after midnight, by men and women, Russian and Aleutian, in their night-clothes, to protect them against the malice of the soldiers. In instances where the guilty party could be recognized they have been punished; but generally they are not recognized, and therefore escape punishment.

Fourthly. The conduct of some of the officers has been so demoralizing that it was next to impossible to keep discipline among the soldiers. Within six months after the arrival of the troops at Sitka, the medical director informed me that nearly the whole of the Sitka tribe, some twelve hundred in number, were suffering from venerial diseases. Many have died.

This has engendered a very deep feeling among the Indians here, but the extent of it is only known to those traders with whom they can converse. Officers have carried

on with the same high hand among the Russian people, and were the testimony of citizens to be taken, many instances of real infamy and wrongs would come to light.

For a long time some of the officers drank immoderately of liquor, and it is telling the simple truth when I say that one or two of them have been drunk for a week at a time. The soldiers saw this, the Indians saw it; and as "Ayas Tyhus" or "big chiefs," as they called the officers, drank, they thought that they too must get intoxicated. Then came the distrust of American justice when they found themselves in the guard-house, but never saw the officers in when in a like condition.

ORIGIN OF THE KAKE WAR.

The Kake war arose out of a pure case of drunkenness. A soldier was on guard; the chief passed out; the soldier kicked him as he passed out. That soldier's name is ——. A little Russian girl told me she saw the soldier kick the Indian. He was a Chilkaht chief, and it being New Year's day, he had been to General Davis's house and "potlatched" (treated) to a bottle of whiskey. He naturally felt insulted at a kick, and resented it by seizing the soldier's gun. Trouble ensued. Orders were given to prevent the escape of all Indians from the village, and a demand was made for the surrender of the chief.

They declared for war, but the general did not wish this, and used commendable moderation. During the next day after, a parley; the chief, together with an Indian named Sitka Jack, surrendered. General Davis then issued an order countermanding the previous one of *ne exeat*. The post commandant, who was drunk, either did not promulgate the order or afterward reissued the first order on his own responsibility, I know not which. Lieutenant C. P. Eagen, of the Ninth Infantry, was that day officer of the guard, and can tell exactly which occurred. I think the latter is the truth. At all events, the next morning, a canoe with some Indians started to leave the village to go wood-chopping, and the sentry on the wharf killed two of them.

They had not been informed that they could not leave the village. The order revoking the *ne exeat* had been communicated by General Davis to Captain Mead, of the United States naval steamer Saginaw, and Captain Henrique, of the United States revenue cutter Reliance; so they paid no attention to the Indians until they saw the firing by the sentry. Thinking the same new trouble had arisen, they made chase for the canoe. Afterward the (Kakes) Indians killed two white men in retaliation for the murder of the two; hence the war with them.

I do not know if the military reports of General Davis detailed these facts as I have stated them, but I do know that the officer through whose culpable action two white men met their death was never punished. He boasts "that there is not power enough to dismiss him from the army, let him do as he likes." This is all wrong, and such conduct is not calculated to ennoble any one, whether white or Indian.

It is but justice to say, however, for the last four months, to my knowledge, the conduct of officers has greatly improved in this respect. New officers have, to a great extent, supplied the places of the old, and others, stinging under the smarting sensation caused by articles which have appeared in print, have reformed, at least outwardly.

It is clearly of my opinion that troops in Alaska are to a great extent needless. At Sitka they should be stationed at Japanica Island, away from the town and the Indian villages. At Kadiak and Kenai there is no earthly use for them. At Tongas and Wrangle the causes of evil are at work.

It seems to me if troops are needed anywhere they should be near Sitka, and perha ps near Chilkaht or Youkon; but with two good efficient gunboats carrying out the policy of British Columbia, punishing summarily and justly any outrage committed by the Indians, the Territory would be far better off, and the country, as a whole, advanced in prosperity. These vessels, too, could serve a double purpose as well, surveying our island channels, bays, and harbors; thus would be accomplished a two-fold object, the preserving of peace and promotion of science.

So far as I know the Indians have a keen sense of justice, and they approve all their actions by the rude code which exists among them. Let the policy of the government be such as to insure this, and trouble will be seldom indeed.

Very respectfully,

WILLIAM S. DODGE,
Late Mayor of Sitka.

Hon. VINCENT COLYER.

APPENDIX N.

Letter from Thomas Murphy on citizenship for the Indians.

KADIAK, ALASKA TERRITORY,
September 27, 1869.

MY DEAR SIR:

Last Thursday I made nine citizens in this town of men who are known as half-[illegible], or, as we call them, "creoles," and immediately the news

spread all over the town, and it was not long before a large number came after me to make American citizens of them also, and among the number of applicants was an Indian chief who lives about one and one-half miles below this place. He told me he had got some considerable property well improved; and he also told me he wanted to be made a citizen, because he said he was afraid that if he was not a citizen, other parties would come and jump his ground. I infomed him that as the law was now he could not become a citizen, and tried to convince him that there would be no danger of any one interfering with his property. This he seemed to be very doubtful about.

I am told by those who know this chief in question, that he is quite intelligent, is a Christian, as is the case with all Indians up as far as Atou Island, which is the most western island in Alaska. This Indian keeps his house as clean as any poor man's house you can find even in your own State. True, their stock of furniture is but limited; still it suits their immediate wants, and if he were to be made an American, he would be the proudest man in the country. I was sorry I could not gratify the poor man; but if I had my say on the subject, I would make him a citizen by all means, for I am satisfied he would be no disgrace to any American.

This is only one case out of thousands we have got here in Alaska, and no doubt you will bear me out in what I state, as it is the truth.

I have the honor to remain, yours, respectfully,

THOS. G. MURPHY,
Editor of the Alaska Times.

Mr. VINCENT COLYER.

APPENDIX O.

Hon. William S. Dodge on citizenship.

Of the Aleutian islanders and their prospective rights under our government, Mr. Dodge says: There are, as statistics from the Russian records fully show, seven thousand Aleutian and three thousand creole population. But, say our enemies, "the Aleutians are Indians, and not entitled to citizenship." Let us see:

The treaty of cession between Russia and the United States guarantees, in article third, that "The inhabitants of the ceded territory, according to their choice, reserving their natural allegiance, may return to Russia within three years; but if they should prefer to remain in the ceded territory, they, with the exception of uncivilized native tribes, shall be admitted to the enjoyment of all the rights, advantages, and immunities of citizens of the United States, and shall be maintained and protected in the free enjoyment of their liberty, property, and religion."

Then again, in the same article, it says: "The uncivilized tribes will be subject to such laws and regulations as the United States may, from time to time, adopt in regard to aboriginal tribes of that country."

Thus, in the treaty, it is clearly manifested that a distinction in government was to be made, and it shows that the Russian government observed jealous care in securing to all but the savages the rights of American citizenship.

And the distinction between the civilized and uncivilized is most positively indicated in the "Russian memorandum marked A, A," draughted by Mr. Seward at his request of August 6, 1867, by the Russian minister of foreign affairs at St. Petersburg, August 31, 1867.

The Aleutian population, who are mostly inhabitants of the islands of Alaska, are of Asiatic origin. The Asiatic race is always classed among the civilized nations. These people reside in towns, and live principally from the products of the fur-seal, sea-otter, and fox. They have a language of their own, but from long association with the employés of the Russian-American Company, they nearly all talk the Russian tongue. They have schools and churches of their own. Nearly all of them read and write. Around their homes, in their churches and schools, are seen many, if not all, the concomitants of ordinary American homes. Many among them are highly educated, even in the classics. The administrator of the fur company often reposed great confidence in them. One of their best physicians was an Aleutian; one of their best navigators was an Aleutian; their best traders and accountants were Aleutians. Will it be said that such a people are to be deprived of the rights of American citizenship? The Rev. Bishop of the Greco-Russian church has kindly furnished me with the information that there were in Alaska, up to January 1, 1869, 12,140 Christians. During the years 1867 '68, there were confirmed in the rites of the church 2,384 men and 2,[illegible] women, not the[illegible]mal ing a total of 4,575. There were also professors of the Greek faith quite large, confirmed 82 men and 23 women. The number of professing children [illegible] 773 boys and 716 girls.

APPENDIX P.

Letter from Captain C. W. Raymond, U. S. A., on the Youkon River and tribes.

BRIG COMMODORE,
Unalaska Harbor, October 6, 1869.

DEAR SIR: I have just received your letter of this date, asking information concerning such of the Indian tribes of Alaska as have fallen under my observation.

I am compelled to write wholly from memory, as my notes are inaccessible, and I feel that, under the circumstances, any information which I may be able to give you will be very meager and imperfect; nevertheless, I will attempt to answer your inquiries.

With the exception of the Kalkurh Indians of Sitka, and the Aleutes of Unalaska and the Seal Islands, (tribes with whose customs, manners, and condition you are undoubtedly much more conversant than myself,) the Indians of Alaska who have fallen under my observation may be divided into two classes—the Indians of the coast and the Indians of the interior.

INDIANS OF THE COAST.

Of the first of these classes, those concerning whom I can speak from personal knowledge, are all situated between Behring Straits and the Upper Aphron, mouth of the Kvichpak, or Youkon River.

The general name of Malemute seems to be applied to all the Indians on this portion of the coast, but more correctly there are several large tribes of which the Malemute is one.

The principal tribes seem to be the Kaviacks, the Malemutes, the Unalachlutes, and the Magamutes.

The Kaviacks inhabit that portion of the coast which is situated between Behring Straits and Sound Galovniu; the Malemutes are situated between this sound and the Unalachlute River; the Unalachlutes at the mouth and along the banks of the river of that name, and the Magamutes are found from the Unalachlute River to the mouth of the Kvichpak. These Indians are often called after the names of the villages which they inhabit, but this nomenclature seems to be merely accidental, and has no connection with their condition, character, or habits.

They intermingle with each other to a great extent, having been brought together, during many years, by their trading interests at St. Michael's, and consequently there is a great similarity in their language, customs, character, and appearance.

It is almost impossible to form an estimate of the number of their people, as they continually travel up and down the coast and are rarely met with in large parties. A Russian trader of long experience informs me that, in his opinion, they number about five thousand. During the winter these tribes live in their villages, trapping for skins in the vicinity, and making occasional visits to St. Michael's for trading purposes. In the summer they are more scattered, collecting stores of food for winter use.

The Kaviacks and Malemutes, in their skin canoes, hunt the walrus and the hair-seal, and making then into the villages between the low Coast range, they kill the reindeer in great numbers.

The Unalachluts during the summer are engaged in fishing for the salmon, and the Magamutes seek the lower waters of the Kvichpak for the same purpose. This fish is found in these rivers in enormous quantities.

Most of these Indians seem to be vigorous and healthy, and among them are many very fine looking men. In these respects, the Kaviacks and Malemutes are far superior to the others, as might be expected from their more active and hazardous pursuits. Nevertheless, I found among them many of the diseases incident to reckless exposure. Consumption, colds, asthma, and croup, were by no means uncommon; of the last named disease great numbers of their children die yearly.

The food of these Indians consists of fish, fresh and dried, reindeer meat, walrus, and seal meat and oil. In the summer they trade in their bark and skin canoes, but in the winter their only means of transportation is by their dogs and sleds. These dogs they possess in great numbers, and the necessity of providing dried fish for dog food forms no small addition to their summer labor.

Their villages contain from two or three to a dozen families, and consist of rude, low houses built of logs and slabs, and covered with earth. The door is simply a small round hole, placed near the ground, so that it is impossible to enter except on the hands and knees. The fire is placed in the centre of the building, and the smoke makes way through a hole in the roof. Rude as these houses are, they are nevertheless tight and warm, and on more than one occasion, while making my way through this country, I have been glad enough to obtain their shelter. Their winter houses are completely under ground.

These Indians are very unclean in their habits, but they are, nevertheless, much supe-

rior in this respect to the Kvichpak Indians, of whom I shall speak hereafter. Many of their habits are too disgusting even to mention. They have no idea of comfort, few artificial wants, and consequently little industry.

Such a thing as *virtue* is unknown among their women. They are all more or less acquainted with the use of intoxicating liquors, and the northern tribes obtain quantities of spirits from the whalers, and trade with them along the coast; but, as in all my experience I did not observe a single case of intoxication, I do not believe them to be intemperate. Indeed I am often told that they resold spirits to the Russians, among whom the use of intoxicating liquors was carried to a great extent.

HOSPITALITY.

Finally, these people are kind, peaceable, generous, and hospitable without an exception. Their guests can ask no favor which they deem too great. The warmest bed, the most comfortable corner by the fire, the largest dishs are always for the stranger, be he white man or red. One day, while my little party was making a portage from the Auvic River to the coast, we came upon a hut of a Malemute Indian hunter, who had made his camp in one of the numerous villages. He was very sick with the inflamatory rheumatism, and, with his wife, was awaiting the coming of some of his own people to remove him to his own village. We were wet, cold, tired, and entirely out of provisions, and had eaten nothing for a day. He gave us all we desired from his stock of reindeer meat, and would have crawled from his bed in order to provide us with skins to sleep upon, had we permitted it. When we departed we offered to pay him for his meat, for we had taken by far the greatest portion of his store; but he replied: "No; this is a present. To-day you are my guest, some other time we will buy and sell."

Other and equally beautiful instances of the untaught courtesy of these people I would willingly enumerate, if time permitted. The Indians all wear skin clothing both in summer and winter. The paxa is a sort of long shirt of reindeer skin, the hair being worn outward in dry weather and inward in wet. It has a hood attached which forms a covering for the head, and which is usually trimmed with the cacayon or wolverine skin. In the summer they wear leggins and boots of reindeer skin, with "moclock," and are made with so much skill that they are completely water-tight.

The under lip is usually perforated under the corners of the mouth, and through these holes pieces of bone, or bits of round stone, or metal are inserted. The women tattoo their chins in vertical parallel lines. These and the wolverine trimmings are the only attempts at ornaments I noticed among these people. The dress of the women so much resemble that of the men that it would be almost impossible to distinguish them from each other, were it not for the tattooing before mentioned.

TRADE.

Very little fish is sold by these Indians; their trade with the whites consists almost exclusively of furs. The valuable skins that are found in this portion of Alaska are, as is well known, those of the marten or American sable, the mink, and the beaver. In the interior the black and silver gray fox must be added to this list.

I am unable to state the amount of trade with the coast Indians, but it is small compared with the trade in the interior. The Indians in these parts of Alaska have no idea of a currency. For all skins they take goods in exchange. The price depends upon the quality of the skins, and is very valuable; the goods which are in the most demand among them are useful articles, such as needles, buttons, knives, kettles, axes, guns, lead, powder, caps, blankets, &c.; tobacco and tea they have learned from the Russians, are also much sought for.

Concerning the influence of the Russians and their church upon these people, I shall speak hereafter. The tribes which I have classed generally as Indians of the interior are all situated on the banks of the Kvichpak or Youkon River and its tributaries. It has been my fortune to travel for a distance of about fourteen hundred miles upon the waters of this grand and magnificent stream. The Indian tribes are so numerous and varied in habits and character, that I am at a loss to do the subject any sort of justice in this brief article.

INDIANS OF THE LOWER KVICHPAK.

The Indians inhabiting that portion of the river and those tributaries which are situated between Nulato and the mouth may, perhaps, for a general description, be classified with sufficient accuracy under the head of the Indians of the Lower Kvichpak. Nulato is a small trading post, situated about six hundred miles from the mouth of the river. Beyond this point the Russian influence and trade extends but little.

The principal tributaries which empty into this part of the river are the Auvic, whose mouth is about two hundred miles below Nulato, the Shagelook, which empties

into a large slough of the same name, about thirty miles above Anvic and Sakaitski, which enters the main river about one hundred and fifty miles above the Anvic.

The Indians of this part of the river may be subdivided into two great tribes, the Magamutes or Prinoski people, who extend from the mouth of the river to within about fifty miles of the Anvic, and the Ingeletes, who inhabit the remaining part and the tributaries. All these people much resemble the Magamutes of the coast in appearance, manners, dress, and mode of life. Drawing their entire subsistence, however, with little labor from the waters of the great river, they are much less active and energetic than the Coast Indians. They are cowardly and degraded to the lowest extent, and live in constant dread of the highland Indians, who inhabit the higher portions of the river. They are filthy in the extreme. Their persons and houses reek with grease, and swarm with vermin. Nevertheless, they are extremely honest, kind, good natured, hospitable, and generous.

To the above remark I must except the Indians of the Shagalook River. These Indians I had no opportunity to observe personally, but I am informed that they are a very much superior race; that they are warlike, enterprising, and intelligent, and that hunting is their chief means of livelihood. My remarks with reference to trade with the Coast Indians apply as well to all these people.

The language spoken by the Ingeletes is totally different from that of the Coast Indians, Prinoski and Magamutes, and closely resembles that of the Kuyakunski, whom I next notice. From Nulato to the mouth of the Tunana River, a distance of about three hundred miles, the Indians have been by the Russians called by the general name of the Kuyakinchi. This name, however, properly belongs to the tribe which inhabit the banks of the Kuyakuk River, a large tributary, which enters the Kvichpak about twenty-five miles above Nulato. These people are more warlike, more treacherous, in brief, more like the traditional red man than the Indians which I have previously described. No trouble has been experienced from them during late years, but in the year 1850 they made a descent upon the Russian trading post at Nulato, killed nearly all the garrison, and completely exterminated an inoffensive tribe of Ingelets, whose village was near the forts. Among those who lost their lives in this massacre was Lieutenant Barnard, an officer of the English navy, who was engaged in the search for Sir John Franklin.

In their habits, appearance, and trade, these people much resemble the Ingeletes. They are, however, great hunters. At the mouth of the great Tanana River, on the left bank of the Youkon, is a large level plain, called Nuducayette. This is the trading ground of the Tanana Indians. The Tanana deserve more than a passing notice. It is by far the largest tributary of the Youkon. No white man, I think, has yet ascended it, but it is believed that, making a large bend to the eastward, its head waters lie near those of the great river; at its entrance into the Yukon it is at least half a mile wide, and its current is tremendous. The tribes on this river must be very numerous; they assemble at Nuducayette every spring, when they meet the white traders. I estimate the entire yield of furs of the Youkon and its tributaries to be about twenty thousand skins yearly, and more than a third of these, I believe, come from the banks of the Tanana.

Of these people I know little. They are a fine looking race, and are said to be active, intelligent, and enterprising; they are much addicted to the use of ornaments, such as beads and feathers, and their clothing consists almost entirely of tanned moose skins. These Indians, and the Indians of Fort Youkon, are occasionally met with between the Tanana and the Rumparts, a point where the banks of the river rise into mountains, and the current becomes extremely rapid. Beyond this point there are no Indians until we arrive at Fort Youkon.

TRIBES AROUND FORT YOUKON.

Fort Youkon has been, up to this time, the most western post of the Hudson's Bay Company. The principal tribes which have been accustomed to trade at this post are the Kotch a Kotchins, (or lowlanders,) who live between the Porcupine and Youkon Rivers, near their junction; the Au Kotchins, or Gens-de-fine, and the Tatanchaks, or Gens-de-wiz, who inhabit the Upper Youkon and the Porcupine, or Gens-de-ralt, who live upon the banks of the Porcupine, or Rat River. These tribes are composed of the finest Indians I have ever met. The women are virtuous, the men are brave, intelligent, and enterprising.

Their clothing is of moose skin, with the exception of a few articles which they obtain by trade. They fish little, and are almost exclusively engaged in hunting the moose, which abound in these parts, and in trapping for skins. In trading, they demand useful articles; but beads, bright-colored scarfs, and other articles of ornament are much sought. All the dealings of the Hudson's Bay Company with the nations seem to have been fair and equitable. The Indians are much attached to this company, and do not look with favor upon their departure.

MORAL AND MISSIONARY EFFORTS.

Although well aware that they were violating a treaty, the agents of this company have been for a number of years accustomed to trade as far down the river as Nuclucayette, and have thus drawn great quantities of valuable skins from the Russian territory. The Russian trade on the lower part of the river must have been large; but it was never prosecuted with that energy and vigor which distinguish the great English company. Neither company gave or sold ardent spirits to the Indians. Toward Christianizing and civilizing the nations of northern Alaska little has been done. On the coast. and at different points on the lower Kvichpak, the Greco-Russian church has had for years its establishment and its priests, but I could see no traces of a good influence, beyond a few Indians who had been in the service of the Russian company.

But if this church has done little toward Christianizing this people, it must, nevertheless, be confessed that there is among them a most remarkable absence of superstition. They seem to me to present the astonishing appearance of a people totally without a worship and without a God.

The Indians situated between the Nudota and the Ramparts have never been brought under missionary influence. Their superstitions are endless. Every tribe has its "medicine man," but I have never been able to obtain any correct idea of their beliefs or worship.

At Fort Youkon the case is far different. Here, for some years past, there has been a missionary of the Church of England. I cannot say that much has been accomplished toward educating the natives, but to me the effect of Gospel teaching was very striking. By tradition these people seem to have been a warlike and quarrelsome race, but of late years they have lived at peace with the whites and among themselves. The missionary preaches to them, and they worship in the native tongue. Of course, much of superstition mingles with their religion; but the influence of the Gospel, as far as it has been extended, has been for their great good.

The Hudson's Bay Company has ever pursued an enlightened policy with regard to the encouragement of missions among the Indians with whom they trade. Now that they are about to withdraw from our Territory, the English mission will doubtless be broken up. I cannot refrain from expressing the hope that, while American enterprise is so rapidly developing this new country, American religion will not permit its people to relapse into their original darkness, and allow a great work, so well begun, to cease.

TRADERS.

There are but two companies engaged in the Indian trade to any extent in northern Alaska. Hutchison, Kohle & Co., a large firm of San Francisco, have a number of posts at various points of the river, and another large company, which has no name, but is backed by one of the wealthiest capitalists of San Francisco, is established along the river and on the coast. This latter company have already placed a small steamboat on the Youkon, the first that has ever traveled in these waters.

I regret that my limited time compels me to bring this letter to a close. The subject opens up as I write, and I would gladly continue. But although this outline sketch is so brief and imperfect, I hope that it may be of some slight service to the commission.

Very respectfully, your most obedient servant,

CHARLES WALKER RAYMOND,
Captain of Engineers.

Hon. VINCENT COLYER,
United States Special Indian Commissioner.

Mr. William H. Dall, in his interesting report to the Commissioner of Agriculture, 1869, says of the Youkon territory:

SURFACE.

The character of the country in the vicinity of the Youkon River varies from rolling and somewhat rocky hills, generally low, that is, from five hundred to fifteen hundred feet, and easy of ascent, to broad and marshy plains, extending for miles on either side of the river near the mouth. There are, of course, no roads except an occasional trail, hardly noticeable except to a voyageur. The Youkon and its tributaries form the great highway of the country. This stream—the Missouri, as the Mackenzie is the Mississippi, of the northwest—is navigable in our territory throughout for vessels drawing not over four feet of water, and for many hundred miles for boats needing much more than that. The smaller rivers are not so deep, but many of them may be navigable for considerable distances. There are no high mountains, properly so called.

SOIL.

The underlying rocks in great part are azoic, being conglomerate, syenite, and quartzite. The south shore of Norton Sound, and portions of the Kaviak Peninsula, are basalt and lava. Trachytic rocks are found at several points on the Youkon. There are, on the northeast shores of Norton Sound, abundance of sandstones, and clay beds containing lignite. Sandstone is abundant also on the Youkon, alternating with azoic rocks. The superincumbent soil differs in different places. In some localities it is clayey, and in such situations quite frequently covered with sphagnum, which always impoverishes the soil immediately below it. In others it is light and sandy, and over a large extent of country it is the richest alluvial, composed of very fine sand, mud, and vegetable matter, brought down by the river, and forming deposits of indefinite depth.

"In some localities fresh-water marl is found in abundance, and is used for mortar or plaster, to whiten the walls of log-houses.

"The soil is usually frozen at a depth of three or four feet in ordinary situations. In colder ones it remains icy to within eighteen inches of the surface. This layer of frozen soil is six or eight feet thick; below that depth the soil is destitute of ice, except in very unusual situations.

"This singular phenomenon appears to be directly traceable to want of drainage, combined with a non-conducting covering of moss, which prevents the soil from being warmed by the scorching sun of a boreal midsummer. In places where the soil is well drained, and is not covered with moss, as in the large alluvial deposits near the Youkon mouth, I have noticed that the frozen layer is much further below the surface, and in many places appeared to be absent. I have no doubt that in favorable situations, by draining and deep plowing, the ice could, in the course of time, be wholly removed from the soil.

"A singular phenomenon on the shores of Kotzebue Sound was first observed by Kotzebue and Chamisso, and is described in the narrative of the voyage of the Rurik, and afterward by Buckland in the appendix to the voyage of the Herald. This consisted of bluffs or high banks, (thirty to sixty feet,) apparently of solid ice, covered with a few feet of vegetable matter and earth, in which a luxuriant vegetation was flourishing.

"Kotzebue's description of this singular formation is highly colored; but the main facts were confirmed by Dr. Buckland and his companions, who made a careful examination of the locality, although Captain Beechy had previously reported that Kotzebue had been deceived by snow drifted against the face of the banks and remaining, while in other localities it had melted away.

"It is reported by Buckland and later observers that the formation is rapidly disappearing, and the water in the sound is becoming shoaler every day, from the fall of the debris which covers the ice.

"No explanation having been offered of this singular phenomenon, I venture to suggest that it may be due to essentially the same causes as the subterranean ice layer, found over a great part of the Youkon Territory.

"It is quite possible to conceive of a locality depressed, and so deprived of drainage, that the annual moisture derived from the rain-fall and melting snow would collect between the impervious clayey soil and its sphagnous covering; congeal during the winter, and be prevented from melting during the ensuing summer by that mossy covering, which would thus be gradually raised; the process annually repeated for an indefinite period would form an ice layer which might well deserve the appellation of an 'ice cliff,' when the encroachments of the sea should have worn away its barriers, and laid it open to the action of the elements.

"The lesson that the agriculturalist may learn from this curious formation is, that a healthy and luxuriant vegetation may exist in immediate vicinity of permanent ice, bearing its blossoms and maturing its seed as readily as in apparently more favored situations; and hence that a large extent of northern territory long considered valueless may yet furnish to the settler, trader, or fisherman, if not an abundant harvest, at least a very acceptable and not inconsiderable addition to his annual stock of food, besides fish, venison, and game.

CLIMATE.

"The climate of the Youkon territory in the interior differs from that of the sea-coast, even in localities comparatively adjacent. That of the coast is tempered by the influence of the vast body of water contained in Behring Sea, and many southern currents bringing warmer water from the Pacific, making the winter climate of the coast much milder than that of the country, even thirty miles into the interior. The summers, on the other hand, are colder than further inland, and the quantity of rain is greater. The following table shows the annual temperature at St. Michael's Redoubt, on the coast of Norton Sound, in latitude 63° 28′ north; at the mission of the

Russo-Greek church, on the Youkon River, one hundred and fifty miles from its mouth, in latitude 60° 47′ north; at Nulato, about six hundred miles from the mouth of the river, in latitude 64° 40′ north, or thereabouts; and at Fort Youkon, twelve hundred miles from the mouth of the river, and about latitude 67° 10′ north:

	St. Michael's.	Mission.	Nulato.	F't Youkon.
	°	°	°	°
Mean for spring	+29.3	+19.62	+29.3	+14.22
Mean for summer	+53.0	+59.32	+60.0?	+59.67
Mean for autumn	+26.3	+36.05	+36.0?	+17.37
Mean for winter	+ 8.6	+ 0.95	—14.0	—23.80
Mean for year	+29.3	+26.48	+27.8	+16.92

"The mean temperature at Unalaklik, on the east shore of Norton Sound, for the winter of 1866–'67 was 0.33°; but for that of 1667–'68 it was only about +9°. The mean annual temperature of the Youkon territory as a whole may be roughly estimated as about +25°. The greatest degree of cold ever known in the territory was seventy degrees below zero, but such cold as this is very rare, and has little effect on the vegetation covered with eight or ten feet of snow. Running water may be found open on all the rivers, and in many springs throughout the year.

"The real opportunity for agriculture in a cold country cannot be deduced from annual mean temperatures alone, but is dependent on the heat of the summer months and the duration of the summer.

"At Fort Youkon I have seen the thermometer at noon, not in the direct rays of the sun, standing at 112°; and I was informed by the commander of the post that several spirit thermometers, graduated up to 120°, had burst under the scorching sun of the arctic midsummer, which can only be thoroughly appreciated by one who has endured it. In midsummer, on the Upper Youkon, the only relief from the intense heat, under which the vegetation attains an almost tropical luxuriance, is the two or three hours while the sun hovers near the northern horizon, and the weary voyager in his canoe blesses the transient coolness of the midnight air.

"The amount of rain-fall cannot be correctly estimated, from want of data. At Nulato the fall of snow from November to April will average eight feet, but often reaches twelve. It is much less on the seaboard. Partly on this account, and also because it is driven seaward by the winds, there is usually, even in spring, very little snow on the coasts near Norton Sound.

"In the interior there is less wind, and the snow lies as it falls among the trees. Toward spring the small ravines, gulleys, and bushes are well filled or covered up, and transportation is easy and pleasant with a good sled and team of dogs. The warm sun at noon melts the snow a little, forming a hard crust. Over this the dog-sleds can go anywhere, making from thirty to fifty miles a day, carrying full one hundred pounds to a dog, and requiring for each dog only one dry fish per diem, which weighs about a pound and a half, and which you can buy for two leaves of tobacco. Seven dogs are the usual number for one team.

"The rain-fall, as has previously been remarked, is much greater on the coast than in the interior. Four days in a week will be rainy in summer at St. Michael's, although the months of May, June, and part of July abound in sunny weather. The last part of July, August, and most of September are very rainy. October brings a change; the winds, usually from the southwest from July to the latter part of September, now are mostly from the north, and though cold, bring fine weather.

"The valley of the Lower Youkon is foggy in the latter part of the summer, but as we go up the river the climate improves, and the short summer at Fort Youkon is dry, hot, and pleasant, only varied by an occasional shower. The great pests in the spring, all along the river, are the mosquitoes, the numbers of which are beyond belief; but they retire about the middle of July. On the coast they are not so numerous, but linger until the fall.

INHABITANTS.

"The native inhabitants, curiously enough, are divided by the same invisible boundary that marks the vegetation. All along the treeless coast we find the Esquimaux tribes; passing a few miles inland we come to trees and Indian lodges. This holds good all over the Youkon territory. The Esquimaux extend all along the coast and up the principal rivers as far as there are no trees. The Indians populate the interior, but seldom pass the boundary of the woods. In regard to habits, neither perform any agricultural labor whatever, and the only vegetables, besides berries, used for food, are the roots of *Hedysarum Mackenzii*, *Polygonum viviparum*, and a species of *Archangelica*, and the leaf stalks of a species of *Rheum* or wild rhubarb.

"A great delicacy among the Esquimaux is the stomach of the reindeer, distended

with willow sprigs, well masticated, and in a half-digested state. This 'gruesome mass' is dried for winter use; when it is mixed with melted suet, oil, and snow, and regarded by the consumers much as we regard *caviar*, or any other peculiar dainty. It is, no doubt, a powerful antiscorbutic. The Russian settlements in the Youkon territory were few in number. There were four on the Youkon, one on the Kuskoquim River, two on Norton Sound, and one on Bristol Bay. All of these were formerly provided with gardens. The number of Russians in the territory at no time exceeded forty, with double the number of half-breeds, assistants, or workmen. They were all in the employ of the Russian-American Company. Many of them left the country after the purchase, but the greater number remain in the employ of different American trading companies. The Russian-born inhabitants were a very degraded class, almost without exception convicts from Siberia or elsewhere. The creoles or half-breeds are a more intelligent and docile race, but lazy, and given to intoxication whenever stimulants are within their reach.

"*Natural productions.*—The first need of traveler, hunter, or settler, in any country, is timber. With this almost all parts of the Youkon territory are well supplied. Even the treeless coasts of the Arctic Ocean can hardly be said to be an exception, as they are bountifully supplied with driftwood, brought down by the Youkon, Kuskoquim, and other rivers, and distributed by the waves and ocean currents.

"The largest and most valuable tree found in this territory is the white spruce, (*Abies alba.*) This beautiful conifer is found over the whole country, but it is largest and most vigorous in the vicinity of running water. It attains not unfrequently the height of sixty to one hundred feet, with a diameter of over three feet near the butt; but the more common size is about thirty or forty feet high, and about eighteen inches at the butt. The wood of this tree is straight-grained, easily cut, white and compact, and while very light, it is also very tough, much more so than the wood of the Oregon pine, (*Abies Douglasii.*) For spars it has no superior, but it is rather too slender for large masts. The bark is used for roofing by the Hudson's Bay Company at Fort Youkon, and the roots, properly prepared, for sewing their birch canoes and dishes, by the Indians. I have seen log-houses twenty years old, in which many of the logs were quite sound. The unsound logs were said to be those which had been used without being seasoned. These trees decrease in size and grow more sparingly toward Fort Youkon, but are still large enough for most purposes. The unexplored waters of the Tananah River bring down the largest logs in the spring freshets. The number which are annually discharged from the mouth of the Youkon is truly incalculable. It supplies the shores of Behring Sea, the islands, and the Arctic coasts; logs of all sizes lie in winrows, where they are thrown upon the shore by the October southwesters.

"The wood is put to manifold uses: houses, Indian lodges, &c.. are all constructed of spruce. Soft, fine-grained, and easily cut, the Indians of the Lower Youkon spend their leisure, during the short winter days, in carving dishes, bowls, and other utensils and ornamenting them with red oxide of iron, in patterns, some of which, though far from classical, are very neat.

"Sleds, frames for skin boats, fishing rods, &c., are made by the Esquimaux from spruce, and all their houses and casinos, or dance-houses, are built of it. One of these, on Norton Sound, about thirty by forty feet square, had on each side shelves or seats formed of one plank, four inches thick and thirty-eight inches wide at the smaller end. These enormous planks took six years to make, and were cut out of single logs with small stone adzes.

"The next most important tree is the birch, (*Betula glandulosa.*) This tree rarely grows over eighteen inches in diameter and forty feet high; on one occasion, however, I saw a water-worn log about fifteen feet long, quite decorticated, lying on the river bank near Nuklukahyet, on the Upper Youkon, which was twenty-four inches in diameter at one end and twenty-eight at the other. This is the only hardwood tree in the Youkon Territory, and is put to a multiplicity of uses. Everything needing a hard and tough wood is constructed of birch. Sleds, snow-shoes, standards for the fish traps, and frames of canoes, which are afterwards covered with its bark, sewed with spruce or tamarack (*Larix*) roots, and the seams calked with spruce gum. The black birch is also found there, but does not grow so large. The soft new wood of the birch, as well as of the poplar, is cut very fine and mingled with his tobacco by the economical Indian. The squaws at certain periods wear birchen hoops around their necks; and neck-rings and wristlets of the same wood, with fantastic devices scratched upon them, are worn as a token of mourning for dead friends by the Tananah Indians.

"Several species of poplar (*Populus balsamifera* and *Populus tremuloides*) abound, the former along the water-side, and the latter on drier uplands. The first-mentioned species grows to a very large size. The trees are frequently two or three feet in diameter and from forty to sixty feet high. The timber is of little value, but the Indians make small boards, for different purposes, out of the soft wood, and use the feathery down from the catkins for making tinder, by rubbing it up with powdered charcoal.

"Willows are the most abundant of trees. They are of all sizes, from the slender

variety on the Lower Youkon, which grows seventy or eighty feet high while only six inches in diameter at the butt, and with a mere wisp of straggling branches at the extreme tip, to the dwarf willow, crawling under the moss, with a stem no bigger than a lead pencil, and throwing up shoots a few inches high. Willows are almost invariably rotten at the heart, and are only good for fuel. The Kutchin Indians make bows of the wood to shoot ducks with; as its elasticity is not injured by being wet. The inner bark is used for making twine for nets and seines by the Indian women, and the Esquimaux of Behring Straits use willow bark to color and tan their dressed deerskins. It produces a beautiful red-brown, somewhat like Russian leather. The inner bark or cambium of the alder (*Alnus rubra*) is used for the same purpose.

"The other species rising to the rank of trees in this district are the larch, (*Larix dahurica?*), which is found on rolling prairies, of small size; a small birch, (*Betula nana,*) and several alders, (*Alnus viridis* and *incana,*) a species of Juniper, (*Juniperus,*) and numberless willows, (*Salicæ.*) A species of pine (*Pinus cembra*) has been reported from Kotzebue Sound, I cannot but think erroneously, as I saw no true pines in the Territory during a two years' exploration. The most northern point touched by the *Pinus contorta*, at the junction of the Lewis and the Pelly Rivers, at Fort Selkirk, in latitude 63° north, longitude 137° west (approximate.) The Hudson's Bay men at Fort Youkon call the white spruce "pine."

FODDER.

"The treeless coasts of the Youkon territory are covered, as well as the low-lands of the Youkon, with a most luxuriant growth of grass and flowers. Among the more valuable of these grasses (of which some thirty species are known to exist in the Youkon territory) is the well known Kentucky blue-grass (*Poa pratensis,*) which grows luxuriantly as far north as Kotzebue Sound, and perhaps to Point Barrow.

"The wood meadow-grass (*Poa nemoralis*) is also abundant, and furnishes to cattle an agreeable and luxuriant pasturage.

"The blue-joint grass (*Calamagrostis Canadensis*) also reaches the latitude of Kotzebue Sound, and grows on the coast of Norton Sound with a truly surprising luxuriance, reaching in very favorable localities four or even five feet in height, and averaging at least three. Many other grasses enumerated in the list of useful plants grow abundantly, and contribute largely to the whole amount of herbage. Two species of *Elymus* almost deceive the traveler with the aspect of grain fields, maturing a perceptible kernel, which the field mice lay up in store.

"The grasses are woven into mats, dishes, articles of clothing for summer use, such as socks, mittens, and a sort of hats, by all the Indians, and more especially by the Esquimaux.

"In winter the dry grasses, collected in summer for the purpose, and neatly tied in bunches, are shaped to correspond with the foot, and placed between the foot and the seal-skin sole of the winter boots worn in that country. There they serve as a non-conductor, keeping the foot dry and warm, and protecting it from contusion to an extent which the much-lauded moccasins of the Hudson's Bay men never do. In fact, I believe the latter to be, without exception, the worst, most uncomfortable, and least durable covering for the foot worn by mortal man.

"Grain has never been sown on a large scale in the Youkon territory. Barley, I was informed, had once or twice been tried at Fort Youkon, in small patches, and the grain had matured, though the straw was very short. The experiments were never carried any further, however, the traders being obliged to devote all their energies to the collection of furs. No grain had ever been sown by the Russians at any of the posts. In the fall of 1867 I shook out an old bag, purchased from the Russians, which contained a handful of mouse-eaten grain, probably wheat; the succeeding spring, on examining the locality, quite a number of blades appeared, and when I left Nulato, June 2d, they were two or three inches high, growing rapidly. As I did not return I cannot say what the result was. Turnips and radishes always flourished extremely well at St. Michael's, and the same is said of Nulato and Fort Youkon.

"Potatoes succeeded at the latter place, though the tubers were small. They were regularly planted for several years, until the seed was lost by freezing during the winter. At St. Michael's they did not do well. Salad was successful; but cabbages would not head.

"The white round turnips grown at St. Michael's were the best I ever saw anywhere, and very large, many of them weighing five or six pounds. They were crisp and sweet, though occasionally a very large one would be hollow-hearted. The Russians preserved the tops also in vinegar for winter use.

CATTLE.

"I see no reason why cattle with proper winter protection might not be successfully kept in most parts of the Youkon territory. Fodder, as previously shown, is abundant. The wild sheep, moose, and reindeer abound, and find no want of food.

"A bull and cow were once sent to Fort Youkon by the Hudson's Bay Company. They did well for some time, but one day, while the cow was grazing on the river bank, the soil gave way, and she was thrown down and killed. Due notice was given of the fact, but for a year or two the small annual supply of butter in the provisions for Fort Youkon was withheld on the ground of there being "cattle" (to wit, the bull) at that post. Finally the commander killed the animal, determined that if he could not have butter, he would at least have beef. It will be remembered that this point is north of the Arctic Circle, and the most northern point in Alaska inhabited by white men.

FRUITS.

"There are, as might be supposed, no tree fruits in the Youken territory suitable for food. Small fruits are there in the greatest profusion. Among them may be noted red and black currants, gooseberries, cranberries, raspberries, thimbleberries, salmonberries, blueberries, killikinik berries, bearberries, dewberries, twinberries, service or heathberries, mossberries, and roseberries; the latter, the fruit of the *Rosa cinnamomea*, when touched by the frost, form a pleasant addition to the table, not being dry and woolly, as in our climate, but sweet and juicy.

"All these berries, but especially the salmonberry or "*morosky*" of the Russians (*Rubus chamaemorus,*) are excellent anti-scorbutics. They are preserved by the Esquimaux in large wooden dishes or vessels holding five gallons or more; covered with large leaves, they undergo a slight fermentation, and freeze solid when cold weather comes. In this state they may be kept indefinitely; and a more delicious dish than a plateful of these berries, not so thoroughly melted as to lose their coolness, and sprinkled with a little white sugar, it would be impossible to conceive.

"The Russians also prepare a very luscious conserve from these and other berries, relieving the sameness of a diet of fish, bread, and tea, with the native productions of the country."

APPENDIX Q.

Report of L. A. Lagrange, on Unalaska.

SIR: In reply to your inquiries concerning the Aleutes of Unalaska and their surroundings, I will answer in the order you have presented them.

UNALASKA,

the most important of the Aleutian Islands, is in about latitude 166° and longitude 54°. Like the rest of this group it is of volcanic origin. Its surface, devoid of trees, is mountainous, interspersed with valleys, which I think, with proper culture, would yield good crops of roots and some of the cereals. There are many small lakes and streams of sweet water in the island, most of them inhabited by trout, and frequented by wild fowl; and the priest of the Russian-Greek church told me of a lake over the mountains, about two days' journey from Ilioulioulk, around which the Aleutes used to find amber, but he said no one had visited it lately, and that the Russians collected and sent away all that had ever been found. I have been told that in one arm of the bay is a bed of copper, but have never been able to locate it. This may some day be traced to the shore and worked to advantage.

ILALUK,

the chief settlement, is situated on a narrow level spot of land, which is formed by the bay on one side and a considerable stream of water on the other, which empties into the bay a short distance below the village. Back of the river the hills rise abruptly. The village, mostly of sod houses, contains about three hundred native inhabitants, three stores or trading posts, and a handsome Greek church. The place has been visited several times by earthquakes, and one, a number of years ago, destroyed a greater part of the village, which has been rebuilt further up the spit. The same convulsion deepened, or rather formed the inner harbor, which prior to that time existed only as a shoal, but is now an excellent anchorage for vessels of every class.

STORES,

three in number, all find something to do. Two of them, belonging respectively to Messrs. Maylor and Bendel, and Hutchinson, Kohl & Co., have established branches in other settlements at different points of the island. The third, with a small stock of goods, was opened by the schooner General Harney in August last. That of Taylor and Bendel was opened May, and Hutchinson, Kohl & Co. have had a post there since 1867–'68.

AGRICULTURE,

as practiced by the Aleutes, without any beasts of burden, is in a small way quite successful. Small potatoes are grown without any care whatever except planting and gathering them. The dirt is thrown up in ridges or beds with shovels, holes made with sticks, potatoes dropped in singly and covered up, then left undisturbed by hoe or spade until harvest time. The planting is done during the latter part of May and the first of June, and the digging in September and October. With a little more care turnips of a superior quality are grown. The priest told me that the former bishop brought rye and barley to maturity near the village, but that wheat would not thrive. In the rich valleys before mentioned many grasses grow with a wild luxuriance and develop fully, but, owing to the mists which prevail, it would be difficult to cure large quantities of hay before the grasses were too old and strong for a prime article.

This difficulty could be easily overcome, however, as there is a way of curing hay with salt known to farmers.

The priest has two cows and a bullock, and the agent of Messrs. Hutchinson, Kohl & Co. a number of sheep and swine; these animals, all in fine condition, provide for themselves in summer, and receive but little care in winter.

INDUSTRY OF NATIVES.

The Aleutes are frequently employed as sailors, and are of great service to vessels loading or discharging cargo. They work faithfully and intelligently for a moderate compensation, the current wages being a dollar a day in coin.

The men perform the outdoor labor, leaving the women to look after the house and children. The traders employ them to prepare their furs for market. They are uniformly kind, friendly, and honest. Locks and keys, when sold among them, are more for ornament than security.

INTEMPERANCE.

Like most other Indians, most of them have an appetite for ardent spirits, and before our government prohibited the importation of liquor into the Territory great bargains in furs were made with them for all manner of oil compounds by those who boast of this now. I do not think they obtained any liquors from traders during my residence in Unalaska; but each "prasnik" or holiday many men and women were drunk from the effects of quass. This quass is a fermented liquor made by themselves from flour, sugar, and a kind of whortleberry which grows on every hillside. In winter dried apples and raisins are used in place of the berries. This has a sour and, to me, nauseating taste. Those who use it drink it by the quart and get very drunk, but I am glad to say this intemperance is by no means universal, there being many sober, steady men among them. Having already mentioned prasniks I will here say a word concerning their

RELIGION.

All the Aleutes, as far as I have seen, are devoted members of the Greek church. Many of them come fifteen or twenty miles in their bidarkas, or skin canoes, (the universal means of transportation,) to attend church service on certain holidays. The priest at Ilionliouk, an educated Aleute, pays an annual visit to all the islands of the group, and also to those of St. Paul and St. George. In former times these voyages were performed in bidarkas, five or six of which, lashed together like a raft and propelled by oar and sail, he informs me made a safe but not always convenient means of conveyance. During the remainder of the year resident or "second" priests on the various islands attend to the pastoral duties. Latterly he has paid his annual visits in the vessels of the Russian-American Fur Company, and still later, in those belonging to Hutchinson, Kohl & Co.

EDUCATION.

I am not aware of any effort being made in Unalaska in this direction at present, except in individual cases. The Russians had an established system for the education of the Aleutes, but it has fallen into disuse. Most of them read and write, (Russian,) and many are good arithmeticians.

The Aleutes generally learn very readily. One that I employed as house servant soon acquired enough English to act as interpreter on many occasions. He also displayed great skill in teaching me the rudiments of the Russian language. Give them to understand American institutions, and they are better fitted to exercise all the rights of American citizens than many who are admitted daily to citizenship.

FURS

The only articles of commerce at present obtained in and exported from Unalaska are the skins of the sea-otter, fur-seal, and fox. Foxes, however, are not very plentiful, and are, I believe, of the uniform races. They are captured in winter. But few of the fur-seal are taken, either. Some of them come into the bay every year during the months of October and November and are captured. They have no "rookeries" or landing places on this island, and when in the bay seem to have lost their reckoning while on their way from St. Paul or St. George to no one knows where. The well-known imperial fur of Russia, the sea-otter, is the chief export of Unalaska, and, in fact, of all the Aleutian islands. These animals are captured during the summer and autumn. Hunting parties of from ten to forty men go out in bidarkas and are gone from three to eight weeks. When a party comes up with an otter, if he is not asleep, (when he is killed at once,) they dispose of their forces in such a manner as to keep him under water as much as possible. This is effected by throwing darts (or spears) at him every time he appears on the surface. These darts are so arranged that the point readily loosens from the staff, but is still fast to it by a long strong cord. By this arrangement when the animal is struck the staff acts as a buoy when he dives and much embarrasses his movements; when at last he is so worried as to lie passively on the surface he is dispatched by a stroke on the head with a club. I know of one man of a party of twenty who returned from a three weeks' excursion with fifteen skins, for which he received from fifteen to fifty dollars coin each. He was one of their most skillful hunters, and owing to the opposition in trade in Ilioulionk his twenty-one days' work paid extremely well.

FISHERIES.

Fish of many kinds are abundant, the most important of which are the cod and salmon, but they have not yet become an article of commerce.

The Aleutes have only been accustomed to labor under the direction of white men, and so far the whites have found the fur trade more profitable than the fisheries; but when the fur trade begins to be overdone, and the Aleutes Americanized, the fisheries are bound to be developed, and to rival, if not surpass, those of the Atlantic coast.

"Salmon are the commonest of common food" with the Aleutes. At one draught of the United States revenue cutter Lincoln's seine, while she lay in the harbor last June, two thousand five hundred salmon and herrings were taken. The herrings of this place are pronounced by judges to be of a superior quality, but I am told the salmon are inferior to those found in many parts of the Territory. A party of Americans attempted the cod fishing last summer, but owing to a lack of proper appliances, and the great distance of the "banks" from Ilioulionk, they abandoned the undertaking when they had caught about two tons. The fish were excellent.

During the months of June, July and August whales of the variety known as the humpback come into the harbor in great numbers. Nine were killed last summer by the natives, in their frail bidarkas, with glass pointed lances. These points are chipped from broken bottles, and the lance is made after the manner of the otter spear, though somewhat heavier and minus the cord. They pull close to the whale and throw the lance into him with great force, near his vitals; the point quits the staff as soon as it strikes, and they trust to the action of the whale's muscles to drive it home. One that has been well struck will (to use a whaleman's expression) turn flukes in two or three days. Besides those killed by the natives five more were taken by a part of the crew of the barque Monticello, as she lay at anchor in the harbor, without a practical whaler among them. I understand that certain parties in San Francisco intend to put up try-works near Ilioulionk, next summer, and make a business of whale fishing in the harbor. The enterprise will be a paying one.

HARBOR COMMERCE.

Ilioulionk, with the best harbor in Alaska Territory, and its not severe climate, lying in the direct route from San Francisco to all the important islands, bays, and rivers of the north, is the true commercial centre of the Territory. The commodious harbor, sheltered on all sides by lofty mountains, affords a secure anchorage to all kinds of shipping. At one time last summer eight vessels lay at anchor, and there was still room for twice as many more. More custom house business was done there last summer than all the rest of the ports of the Territory together. Every sea captain whom I met there wondered that Sitka, which is one hundred and ten miles out of the line of trade, and has no harbor at all, should be preferred before Ilioulionk as the port of entry for the new collection district.

With many good wishes for the future prosperity of Ilioulionk and its inhabitants, I am, sir, very respectfully,

L. A. LAGRANGE.

Hon. VINCENT COLYER,
United States Special Indian Commissioner.

THE ALEUTIAN ISLANDS.

Mr. William H. Dall, in his account of these Aleutian Islands, says:

"These islands are merely the prolongation of the Alaskan range of mountains. Many of them contain volcanic peaks, some still in a state of moderate activity. Slight shocks of earthquake are common, but many years have elapsed since any material damage was done to life or property by volcanic action. Most of the islands have harbors, many of them safe and commodious. The soil is much of it rich, consisting of vegetable mold and dark-colored clays, with here and there light calcareous loam, formed by the decomposition of tertiary strata rich in fossils. In many places the growth of sphagnum, indicating want of drainage, prevails over the perennial grasses natural to the soil, but the remedy is self-evident.

"On some places the soil is formed of decomposed volcanic products, such as ash and pumice. Much of this is rich and productive.

"CLIMATE.

"The climate of the islands is moist and warm. The greatest cold recorded in five years by Father Veniaminof in Unalaska was zero of Fahrenheit. This occurred only once. The greatest height of the mercury was seventy-seven degrees of Fahrenheit. The following table will show the range of the thermometer and the relative frequence of good and bad weather:

"*Thermometer.*

Year.	7 a. m.	1 p. m.	9 p. m.	Extreme heat.	Extreme cold.	Range.
1830	35°	38°	34°	77°	0	77
1831	36	40	34	64	7	57
1832	39	42	38	77	7	70
1833	38	41	36	76	5	71
Average five years	37	40.5	36	77	0	77

"*Weather, average of seven years.*

	Jan.	Feb.	Mar.	Apr.	May	June	July	Aug.	Sept.	Oct	Nov.	Dec.	Total.
Days all clear	11	9	3	4	2	6	0	5	2	2	3	6	53
Days half clear, half cloudy	111	86	112	104	105	95	118	106	107	115	88	116	1263
Days all cloudy or foggy, with or without snow, rain, or hail.	95	103	102	102	104	102	99	106	101	100	119	95	1235

"These observations were taken in Ilioulionk by Rev. Father Innocentius Veniaminof, now or lately bishop of Kamschatka. He notices that, from October to April, the prevalent winds are north and west; and from April to October, south and west. The thermometer is lowest in January and March, the highest in July and August. At this point it may not be superfluous to insert, as a means of comparison, a few statistics in regard to a very similar country, which has, however, been under cultivation for centuries. It will serve to show what human industry and careful application of experience may do with a country colder and more barren and nearly as rainy as the Aleutian and northern Sitkan districts of Alaska. I refer to the highlands of Scotland, and the Hebrides, whose 'Scotch mists' have become proverbial.

"Aiton * has ascribed the more rainy and cold climate of Scotland to the accumulations of sphagnum: 'Thirty-two and a half ounces of dry moss soil will retain without fluidity eighteen ounces of water; while thirty-nine ounces of the richest garden mold will only retain eighteen and a half ounces. Moss is also more retentive of cold than any other soil. Frost is often found to continue in deep mosses (in Scotland) until after the middle of summer. Hence the effect of mossy accumulations in rendering the climate colder.'

"Dr. Graham, of Aberfoyle, referring to the western district of Scotland, says that Ayrshire is very moist and damp, with a mild and temperate climate.

"Renfrewshire is visited with frequent and heavy rains. Dumbartonshire has the same character. Argyleshire is considered the most rainy county of Scotland.

"'The vapors of the ocean are attracted by its lofty mountains, and the clouds discharge themselves in torrents on the valleys.' † 'The winters are for the most part mild and temperate, but the summers are frequently rainy and cold. The climate of the Zetland Isles resembles in most respects that of the Orkneys. Though the sky is inclement and the air moist, it is far from unhealthy. The rain continues not only for

* Treatise on Peat-moss, &c. See Edinburgh Encyclopedia, p. 738, vol. xvi.
† Edinburgh Encyclopedia, vol. xvi. p. 739.

hours but for days; nay, even for weeks if the wind blow from the west,' &c. Substitute Alaska for Scotland, and the description would be equally accurate.

"*Mean temperature of Inverness.**

	Year.	Winter.	Spring.	Summer.	Fall.
1821	47.83	39.59	44.93	55.34	49.90
1822	48.02	39.44	47.22	57.79	47.59

"At Drymen, in Stirlingshire, the average for fourteen years was two hundred and five days, more or less rainy, per annum; the average on the island of Unalaska was one hundred and fifty for seven years, according to Veniaminof. The average rain-fall in Stirlingshire was about forty-three inches; in Unalaska, was forty-four inches, (approximate.)

"Let us now examine the productions of this country, so nearly agreeing in temperature and rain-fall with what we know of the Aleutian district. It may reasonably prove an approximate index to what time may bring to pass in our new Territory.†

"*Agricultural statistics of the Highlands of Scotland, and islands, in* 1854 *and* 1866.

	Occupants.	Bushels of wheat.		Bushels of barley.		Bushels of oats.	
	1855.	1854.	1855.	1854.	1855.	1854.	1855.
Argyle	1,620	7,315	13,394	56,795	46,819	806,395	705,375
Arran	152	4,373	4,688	1,974	619	49,139	42,154
Caithness	504	4,644	5,607	9,549	7,609	748,215	613,799
Inverness	740	47,573	37,814	93,100	64,957	437,584	363,176
Orkney } Zetland }	262 } 39 }	180	393	5,727	2,746	238,728	258,789
Ross and Cromarty	873	220,179	233,018	264,112	204,417	620,035	493,042
Sutherland	141	10,183	8,885	51,936	35,759	93,637	80,136
Total	4,340	294,447	303,799	483,193	362,726	2,993,733	2,557,871

	Bushels of rye.		Bush. of beans and peas.		Cwt. of turnips.		Cwt. of potatoes.	
	1854.	1855.	1854.	1855.	1854.	1855.	1854.	1855.
Argyle	65,144	59,093	15,147	21,641	84,907	103,444	10,504	26,412
Arran	7,086	4.655	4,403	3,525	6,497	4,344	671	1,493
Caithness	98,924	56,292	.....	.....	143,416	120,787	8,310	5,931
Inverness	23,068	22,206	2,572	5,227	84,984	73,948	6,519	12,176
Orkney } Zetland }	108,168	105,525	342	.....	39,230	42,536	6,532	6,261
Ross and Cromarty	4,604	6,167	8,273	21,834	160,145	163,834	17,281	20,876
Sutherland	1,065	2,693	.....	114	32,052	29,767	1,540	1,633
Total	308,059	256,631	30,737	52,339	551,231	528,600	51,357	74,782

	Acres of Swedish turnips.		Acres of carrots.		Acres of cabbage.		Acres of flax.	
	1854.	1855.	1854.	1855.	1854.	1855.	1854.	1855.
Argyle	28	33	24	17	23	28	26	15
Arran	22	10	4½	4	7	5	12½	.....
Caithness	28	.....	¼	.....	10	9	7	15
Inverness	10	17	4	2	35	26	2	3
Orkney	.....	2	4	4	30	35	1	1
Zetland	.....	.....	1	1	6	7	.....	.....
Ross and Cromarty	23	15	4	1	9	5	3	1
Sutherland	.....	.....	2	4	3	2	.....	1
Total	111	77	43¾	33	123	117	49½	36

* Lat. 57° 30′—Kadiak is precisely the same.

† These statistics are official, from the Transactions of the Highland and Agricultural Society of Scotland, vol. xv, 1856.

	Acres of grass and hay.		Horses.	Cows and oxen.	Sheep.	Swine.
	1854.	1855.	1855.	1855.	1855.	1855.
Argyle	36, 151	40, 303	8, 512	60, 378	814, 029	3, 458
Arran	3, 002	2, 588	2, 367	3, 010	25, 630	360
Caithness	19, 043	18, 076	801	14, 659	60, 447	1, 149
Inverness	15, 313	14, 226	3, 485	24, 061	567, 694	1, 667
Orkney	4, 954	8, 297	2, 437	8, 128	10, 815	1, 337
Zetland	232	535		1, 250	5, 845	50
Ross and Cromarty	19, 641	20, 491	4, 414	16, 190	288, 015	4, 557
Sutherland	3, 936	4, 446	914	3, 642	200, 553	550
Total	102, 272	108, 962	22, 930	131, 318	1, 973, 028	13, 128

"It will be noted from these statistics that the quantity of potatoes and also the quantity of wheat is small, when compared with the other root crops or cereals.

"The small Highland cattle are well known, and, like the small Siberian stock, admirably suited to such a climate and country. They produce tender, well-flavored beef, and extremely rich cream and butter.

"The climate of Scotland furnishes a very complete parallel with that of the Aleutian district of Alaska. The eastern coast, defended from the vapors of the Atlantic currents by its sheltering mountains, is much drier, and the extremes of temperature are greater than on the western coast and the islands, resembling the eastern part of Cook's Inlet in this respect, and the interior of Alaska generally.

"Veniaminof states that in Unalaska the greatest number of perfectly clear days are in January, February, and June, and usually follow a northerly wind. The barometer ranges from 27.415 inches to 29.437 inches, and, on the average, is highest in December and lowest in July; rising with a north and falling with a south wind.

INHABITANTS.

"The inhabitants of these islands are the Aleutes; true Esquimaux by descent but altered by an insular life, isolated from other tribes, and changed by long contact with the Russians. They all nominally belong to the Greek Catholic faith, and practice the rites of that religion. Many can read and write the ecclesiastical or old Slavonic characters, which they have been taught by the priests.

"They are faithful, docile, enduring, hardy, but lazy, phlegmatic, and great drunkards. They make good sailors but poor farmers, and chiefly occupy themselves in hunting and fishing. There are, perhaps, in all, fifteen hundred of them, male and female; and it can be said, to their credit, that for honesty they far surpass the majority of civilized communities.

VEGETATION.

"There is no timber of any kind larger than a shrub on these islands, but there does not appear to be any good reason why trees, if properly planted and drained, should not flourish. A few spruces were, in 1805, transplanted from Sitka, or Kadiak, to Unalaska. They lived, but were not cared for, or the situation was unfavorable, as they have increased very little in size since that time, according to Chamisso. The grasses in this climate, warmer than that of the Youkon territory and drier than the Sitkan district, attain an unwonted luxuriance. For example, Unalaska,* in the vicinity of Captains' Harbor, abounds in grasses, with a climate better adapted for haying than that of the coast of Oregon. The cattle were remarkably fat, and the beef very tender and delicate; rarely surpassed by any well-fed stock. Milk was abundant. The good and available arable land lies chiefly near the coast, formed by the meeting and mingling of the detritus from mountain and valley with the sea sand, which formed a remarkably rich and genial soil, well suited for garden and root crop culture. It occurs to us that many choice sunny hillsides here would produce good crops under the thrifty hand of enterprise. They are already cleared for the plow. Where grainlike grasses grow and mature well, it seems fair to infer that oats and barley would thrive, provided they were fall-sown, like the native grasses. This is abundantly verified by reference to the collections. Several of these grasses had already (September) matured and cast their seed before we arrived, showing sufficient length of season. Indeed no grain will yield more than half a crop of poor quality, (on the Pacific slope,) when spring-sown, whether north or south.

* See report of Dr. A. Kellogg on the Botany of Alaska, H. Ex. Doc. 177, 40th Congress, second session, page 218.

"The Russians affirm, with confirmation by later visitors, that potatoes are cultivated in almost every Aleutian village; and Veniaminof states that at the village in Isanotsky Strait, they have raised them and preserved the seed for planting, since the beginning of this century; the inhabitants of this village by so doing having escaped the effects of several severe famines, which visited their less provident and industrious neighbors.

"Wild peas grow in great luxuriance near Unalaska Bay, and, according to Mr. Davidson, might be advantageously cultivated. This species, the *Lathyrus maritimus* of botanists, grows and flourishes as far north as latitude 64°. The productions of all the islands to the westward resemble those of Unalaska.

"In September, says Dr. Kellogg, the turnips here were large and of excellent quality; carrots, parsnips, and cabbages lacked careful attention, but were good. Wild parsnips are abundant and edible through all these islands.

"From the reports of Dr. Kellogg and others there appears to be no doubt that cattle can be advantageously kept in the Aleutian district, providing competent farmers will take the matter in hand. Hogs were placed on one of the islands near Chamobour Reef in 1825, and fattened on the wild parsnips and other native plants, multiplying rapidly. They were afterwards destroyed."

APPENDIX R.

Report of a board of officers held at Sitka, Alaska, by virtue of the following order, viz:

COURT-MARTIAL TRIAL OF JAMES C. PARKER FOR THE MURDER OF A CHILKAHT INDIAN.

"Special Order No. 22.

"HEADQUARTERS DEPARTMENT OF ALASKA,
"*Sitka, Alaska Territory, April* 1, 1869.

"A board of officers, to consist of, first, Brevet Lieutenant Colonel G. H. Weeks, captain and assistant quartermaster United States Army; second, Brevet Major W. H. Bell, captain and commissary of subsistence United States Army; third, Captain G. H. A. Dimpfel, storekeeper United States Army, will assemble at the post of Sitka at 11 o'clock a. m. to-morrow, the 2d instant, or as soon thereafter as practicable, for the purpose of investigating the circumstances attending the shooting of a Chilkaht Indian at that post on or about the 17th day of March last.

"The board will determine, if possible, the parties doing the shooting, all the circumstances which led to the same, and whether or not the act was justifiable.

"The board will examine all the witnesses under oath, and make a full report in writing to these headquarters.

"By command of Brevet Major General Davis:

"SAMUEL B. McINTIRE,
"*1st Lieut. Second Artillery and Brevet Captain U. S. A., A. A. A. G.*"

SITKA, ALASKA TERRITORY,
April 2, 1869.

The board met pursuant to the above order. Present: first, Brevet Lieutenant Colonel G. H. Weeks, captain and assistant quartermaster United States Army; second, Brevet Major W. H. Bell, captain and commissary of subsistance United States Army; third, Captain G. H. A. Dimpfel, military storekeeper United States Army.

Brevet Lieutenant Colonel W. H. DENNISON, commanding post, called, who having heard the order convening the board read, was duly sworn.

By the board:

Question. State your name, rank, and station.—Answer. William H. Dennison, brevet lieutenant colonel United States Army, commanding post of Sitka, Alaska.

Q. Please state whether you know anything of the circumstances connected with the shooting of a Chilkaht Indian at the post of Sitka on or about the 17th day of March, 1869.—A. I do.

Q. Please state all the circumstances of the case so far as you know.—A. Between two and three weeks ago, in the day, an Indian was shot at this post. I was in the sutler's store at about 4 o'clock in the afternoon. Mr. Parker, who is employed in the store, came in very much excited, and asked Mr. Southan where his rifle was. Mr. Southan asked Mr. Parker to the purport as to whether he had seen the Indian. Mr. Parker replied that he had. While Mr. Parker was looking around for the rifle and changing his shoes, Mr. Southan told him two or three times not to take the rifle.

Some one else sitting by the stove told Mr. Parker to take the pistol instead of the rifle. Mr. Parker said the pistol was not sure enough; "I am going to take the rifle to bring the Indian back." He took the Henry rifle, went out of the front door, and walked up toward the Indian market-house, and came back in about ten minutes. Mr. Southan asked him if he had gotten the Indian. Mr. Parker replied that "that was a very hard question to ask a man." Sitka Jack told me during that afternoon that it was a Chilkaht that was shot.

Q. Did you hear the report of the rifle?—A. I did not hear the report of the rifle during the time of Mr. Parker's departure from the sutler's store.

Q, Did you understand, from the tenor of Mr. Parker's remarks and his manner in the store, that he intended killing the Indian, or that he merely wished to use the Henry rifle to intimidate the Indian with, so as to cause him to come back with him?—A. From Mr. Parker's actions and language I was under the impression that he would shoot the Indian if he got an opportunity.

Q. Do you know what was the original cause of Mr. Parker's excitement and apparent animosity against the Indian, which it has been said he was after with the Henry rifle?—A. The cause, as I understood it at the time, was the fact that the Indian having broken a glass in the showcase at the sutler's store.

Q. Did you leave the store between the time Mr. Parker left the store with the Henry rifle and the time he came back and made the reply to Mr. Southan's question as to whether he (Mr. Parker) had got the Indian or not?—A. I did not.

Q. Were you in the store when the glass was broken in the showcase?—A. I was not.

Q. Do you know whether any one but Mr. Parker was after the Indian who has been reported to have been shot?—A. None to my knowledge.

Q. Did you as commanding officer take action in this case; if any, what?—A. I took none more than to investigate and satisfy myself that no soldier of my command was engaged in the shooting.

Q. Was the case ever reported officially to you; if so, at what time?—A. The case was never reported to me officially.

Mr. SOUTHAN was called, who having heard the order convening the court read, was duly sworn.

Question. State your name, occupation, and residence.—Answer. T. K. Southan, merchant, Sitka, Alaska.

Q. Please state whether you know anything of the circumstances connected with the shooting of a Chilkaht Indian at the post of Sitka on or about the 17th of March, 1869.—A. I do not; I know nothing whatever about it.

Q. Please state if any damage was done at your store, on or about March 17, by an Indian or Indians; what such damage was, if any, and the amount of the same.—A. About that time I was absent from the store, and on coming in was told that an Indian in attempting to steal had broken a showcase; the actual damage to the showcase was trifling.

Q. Was any action taken by you or any of your employés with a view to punishment of the Indian who did this damage?—A. None by myself, nor none by my employés, with a view to punishment, that I am aware of.

Q. Is there a man in your employ by the name of Parker?—A. There is.

Q. Did Mr. Parker ask you for your Henry rifle at any time during the day on the 17th of March last, for the purpose of going after an Indian with it?—A. He did.

Q. What Indian did he say this was?—A. He said he was in pursuit of the Indian who had broken the showcase.

Q. Did he, as you understood it, take the rifle with him for the purpose of punishing the Indian when he found him, or in order to force him by intimidation to come back with him?—A. I understood him to take the rifle for self-protection in making the arrest, as he would probably be compelled to go to the village to make the arrest.

Q. Did Mr. Parker take the responsibility of making the arrest himself, or had he instructions to do so.—A. He took the responsibility himself.

Q. Do you know that Mr. Parker shot the Indian referred to?—A. I do not.

Q. Were you out of the store from the time you say you came in and were told about the showcase, until Mr. Parker came back to the store after going away with the Henry rifle?—A. I was not.

Q. Did Mr. Parker tell you after he came back, that he had shot the Indian that he was after?—A. He did not.

Q. If it was deemed proper to arrest this Indian, why was not the military authority called upon to make the arrest?—A. I cannot answer the question. I do not know.

Q. Do you recollect who were in the store at the time Mr. Parker came after the rifle?—A. Colonel Dennison, and, I think, Charles Kinkead.

The board adjourned at quarter past twelve o'clock p. m., to meet again at eleven o'clock a. m. to-morrow, the 3d instant.

SITKA, ALASKA TERRITORY,
April 3, 1869—11 o'clock a. m.

The board met pursuant to adjournment. Present: First, Brevet Lieutenant Colonel G. H. Weeks, captain and assistant quartermaster United States Army; second, Brevet Major W. H. Bell, captain and commissary subsistence United States Army; third, Captain G. H. A. Dimpfel, military storekeeper United States Army.

The proceedings of yesterday having been read, Private JOHN MCKENZIE, Company F, Ninth Infantry, called, and having heard the order convening the board read, was duly sworn.

Question. State your name, residence, and occupation.—Answer. John McKenzie, Company F, Ninth United States Infantry, Sitka, Alaska.

Q. Do you know anything of the circumstances connected with the shooting of a Chilkaht Indian on or about the 17th of March, 1869?—A. I don't know anything more than I saw a man chasing an Indian with a gun.

Q. State all the circumstances of the case so far as you know.—A. I saw a man about half a month ago, about four o'clock in the afternoon—James C. Parker. I saw him chase the Indian, and heard him singing out to the sentinel to stop him, and saw him come back and go up stairs, take his rifle and go out; where to I don't know.

Q. Which direction did Mr. Parker take when you saw him go away with his rifle?—A. Back towards the garden.

Q. Was any one with Parker at this time?—A. No, sir.

Q. Where did you next see Parker, and what were you about in the mean time?—A. I saw him about twenty minutes afterward laying the foundation of a kitchen at the time.

Q. Did you hear any shot fired after you saw Mr. Parker go out with his rifle; and if so, in what direction?—A. I heard a shot fired; I thought it was outside the stockade here

Q. After hearing the shot, did you see Mr. Parker returning to the store, and did you hear him make any remarks?—A. I saw him return to the store; I heard him make no remarks.

Q. Did Mr. Parker return to the store from the direction from which the rifle was fired, and from what you could judge of the distance from you to where the rifle was fired, did sufficient time elapse for Mr. Parker to come from there to the store?—A. Yes, I should judge so.

Q. Did you hear any expression of opinion from any one as to who shot the Indian; and if so, state who told you of it?—A. I first heard that a soldier, and then heard that J. C. Parker shot the Indian, but can't tell who.

Q. Have your heard of any one who saw the shot fired that killed the Indian?—A. I have not.

Private JOHN FERRITER, Battery H, Second Artillery, called, who having heard the order convening the board read, was duly sworn.

Question. State your name, rank, and station.—Answer. John Ferriter, Battery H, Second United States Artillery, Sitka, Alaska.

Q. State whether you know anything of the circumstances connected with the shooting of a Chilkaht Indian at the post of Sitka on or about the 17th of March, 1869; and if so, what are they?—A. I was sentinel on post over the magazine at about four o'clock in the afternoon of the 17th of March last. While I was walking my post an Indian ran past me toward the stockade, and Mr. Parker, an employé of the post trader of the post of Sitka, who was running after the Indian, called to me to stop the Indian. I called to the Indian to stop, but he ran on, when Mr. Parker said let him go. He then went back toward the store. Shortly after I heard two shots fired, apparently from the opposite of the stockade, and in a few moments saw Mr. Parker coming from that direction. I asked him if he had shot the Indian. He said, "O no, that would not do." I did not see Mr. Parker go out with the rifle, but saw him come back; neither did I hear any one call out after the shots. I could not see from my post to where the shots appeared to be fired.

ABEL G. TRIPP called, who having heard the order convening the board read, was duly sworn.

Question. State your name, occupation, and residence.—Answer. Abel G. Tripp, carpenter, Sitka, Alaska.

Q. State whether you know anything of the circumstances connected with the shooting of a Chilkaht Indian at the post of Sitka on or about the 17th of March, 1869; and if so, what are they?—A. On or about the 17th of March I was in the sutler's store; was shown the showcase, and was told an Indian had just broken it and run out. I went out, and on returning toward the store, a few minutes after, I saw Mr. Parker going off toward the Indian market at a quick gait with a gun on his shoulder. Circumstances

led me to think that he was after the Indian. I was anxious to see what the result would be, and went into the store to learn, about ten or fifteen minutes afterward. I asked him, "Jim, did you find him?" He said "yes." Said I, "Why didn't you bring him in?" He replied "he never did bring one in." I asked him, "What did you do?" He said, "I gave him a damned good kicking." That is all I know about the matter.

A Chilkaht Indian, KATWOUSEEK, the brother of the Indian killed on or about the 17th of March, 1869, being called made the following statement:

I heard shots fired and went into the sutler's store to find my brother, who I supposed might be there, as I wanted to purchase something; not finding him there, I went to the Indian village, where I found my brother lying in one of the Indian houses, shot. He asked whether I had met a man with a red beard, and carrying a rifle? I said I had. I met him near the store coming in with a rifle on his shoulder, sweating very much and blowing as if he had been running or had been exerting himself very much. He said, that is the man who shot me. This man I recognized to be the man who is in the sutler's store, Mr. Parker. I never went to the place where my brother was shot, as there is a soldier on guard within plain sight, who I was afraid might shoot me. My brother said that the shots were fired at him in rear of the Greek church on the hill near the stockade, and that he had come there after having been pursued by Mr. Parker, before he had any gun, to rest, and as he was sitting on some boards resting, Mr. Parker came around the end of the church; that he started to run and was shot while again attempting to escape, and was struck at the first fire, the two other shots missing. No Indians know more than this, but all of the Indians in the village know as much; as my brother told them all about it after he was shot. I did not see the shot fired nor do I know of any one who did.

KATEESATIN, another Indian, corroborated the statement of Katwouseek.

Dr. A. H. HOFF, United States Army, called, who having heard the order convening the board read, was duly sworn.

Question. State your name, rank, and station.—Answer. Alexander H. Hoff, captain and assistant surgeon United States Army, Sitka, Alaska Territory.

Q. Was there a Chilkaht Indian brought to your hospital (hospital of the post of Sitka) wounded by gunshot some time in the month of March last?—A. There was; said to be a Chilkaht.

Q. State as nearly as you can the date of said admission of Indian.—A. About the 18th of the month; by reference I can give you the exact date.

Q. Was this the only Indian suffering from gunshot wound admitted into the hospital after the 17th day of March last up to the present time?—A. Yes.

Q. Did this Indian express to you, through any interpreter, how he was wounded?—A. He did not.

Q. What became of the wounded Indian?—A. He died on the 29th of March.

Q. Did he die from the effects of the gunshot wound?—A. He did.

Question. Do you know if this was the Indian said to have been shot at this post on or about March 17th?—A. Yes; I heard an Indian had been shot at this time and supposed this to be the one.

Private ALONZO RAMSEY, battery H, Second Artillery, called, who, having heard the order convening the board read, was duly sworn.

Question. State your name, rank, and station.—Answer. Alonzo Ramsey, battery H, Second Artillery, Sitka, Alaska.

Q. State whether you know any of the circumstances connected with the shooting of a Chilkaht Indian at the post of Sitka, on or about the 17th of March, 1869; and if so, what are they?—A. Same day the Indian was shot, I saw the Indian running through the garden out toward the magazine. Parker was running after him, or appeared to be; he hallooed to the sentinel at that post to stop him. The sentinel did not stop him, and Parker came back to the sutler's store. The next I saw of Parker he was going into the sutler's store; the last I saw Parker was outside the stockade. About fifteen minutes after he started off from there toward the lake; he disappeared behind the hill going in that direction; a few minutes afterward I heard three shots fired and saw the smoke.

Q. What called your attention to Mr. Parker outside of the stockade?—A. I happened to be looking over that way.

Q. Where were you standing when you lost sight of Parker and heard the shots?—A. I was standing just outside of the fence, inside of Major Bell's kitchen.

Q. Was the smoke that you saw to the right or left of the church?—A. To the right of the church.

Q. Did you suppose from the direction of the smoke that Parker had discharged his rifle?—A. Yes, sir.

Q. Did you see Parker coming back to the post trader's after you heard the shots referred to?—A. No, sir.

The board adjourned at a quarter past four o'clock p. m., to meet again on Monday the 5th instant, at half past ten o'clock a. m.

SITKA, ALASKA TERRITORY,
April 5, 1869—10.30 o'clock a. m.

The board met pursuant to adjournment. Present: 1st. Brevet Lieutenant Colonel G. H. Weeks, captain and assistant quartermaster United States Army; 2d. Brevet Major W. H. Bell, captain and commissary subsistence United States Army; 3d. Captain G. H. A. Dimpfel, military storekeeper United States Army.

The proceedings of Saturday, April 3, 1869, having been read, Mr. CHARLES KINKEAD called, who having heard the order convening the board read, was duly sworn:

Question. State your name, occupation, and residence.—Answer. C. A. Kinkead, merchant, Sitka, Alaska.

Q. Do you know whether there was a showcase broken by an Indian in the sutler's store of the post of Sitka on or about the 17th day of March last?—A. I do.

Q. Was it in your opinion broken accidentally, or for the purpose of stealing from it?—A. It was evidently broken intentionally, as an iron bar was sticking in it, inserted between the wood and glass, and it must have taken some time to work at it and break it.

Q. Do you know if it was done by the Indian who was afterward shot on the same day?—A. No; I can't tell you that.

The investigation here closed.

After a careful examination of the witnesses who have been called before the board, the board has not been able to determine, further than through the inferences of circumstantial evidence, who shot the Chilkaht Indian referred to in Special Order No. 22, Headquarters Department of Alaska, April 1, 1869.

This circumstantial evidence points to an employé of the post trader, Mr. Parker, as the person who did the shooting; the breaking of a showcase for the purpose of stealing being, as far as the board can determne, the circumstance which led to the shooting, and the board is of the opinion that if there were no more reasons for shooting than those brought out in evidence, that the act was not justifiable.

GEO. H. WEEKS,
Bvt. Lieut. Col. and Ass't Quartermaster U. S. A.
W. H. BELL,
Bvt. Maj. and C. S. U. S. A.
GEO. H. A. DIMPFEL,
Captain and M. S. K. U. S. A.

There being no further business before it, the board adjourned *sine die.*

GEO. H. WEEKS,
Bvt. Lieut. Col. and Ass't Quartermaster U. S. A.
W. H. BELL,
Bvt. Maj. and C. S. U. S. A.
G. H. A. DIMPFEL,
Captain and M. S. K.

APPENDIX S.

UNRELIABILITY OF THE CHARTS OF THE SEAS OF ALASKA.

ON BOARD THE STEAMER NEWBERN,
MERRY ISLAND, ALASKA TERRITORY,
November 1, 1869.

SIR: I find you using charts of three different nationalities for your guidance on the coast of Alaska: American, English, and Russian.

Which of these three is the most reliable? Answer. The English, though these are taken from Vancouver's survey and from the Russian charts.

I have an American chart issued from the Hydrographic Office of Washington, called sheet No. 2, published in 1868, purporting to be "from the most recent British and American surveys," but I find it to be incorrect, as for example: in latitude 59° 26′, longitude 146° 05′ west, there is an island named "Middleton" on the English Admiralty chart of the Arctic Ocean published in 1853, and on the Russian chart, published in 1847, which is wholly omitted on the American chart; the island is about ten miles long and five miles wide, and lay directly in our course from an anchorage south of Montague Island to Cape Edgecombe, Sitka Harbor. On my recent voyage if I had

had the corresponding sheet, with Sitka on it, I should have used the American chart, thinking it was published officially by my government in 1868 it was to be relied on.

If I had done so I should have lost the vessel, as the island lays low and the night was dark.

Queston. Are the Russian or English charts sufficiently accurate for safe navigation in these seas? Answer. They are not as accurate as other charts on well-surveyed coasts. With caution they can be used successfully. The English charts are chiefly taken from Vancouver's survey in 1792, corrected from the Russian charts.

W. FREEMAN, JR.,
Commanding U. S. Quartermaster Steamer Newbern.

W. FREEMAN, JR.,
Captain U. S. Quartermaster Steamer Newbern.

APPENDIX T.

THE RESOURCES OF ALASKA.

The Hon. William S. Dodge, ex-mayor of Sitka, said in a recent speech delivered by him at that place: It is a needless task to detail or expatiate on the resources of Alaska, either in its minerals, fisheries, furs, or timber. It is enough to say that the whole Territory is one vast forest of yellow cedar, pine, hemlock, and spruce, the greatest portion of largest growth, and almost everywhere accessible for commercial purposes. The fur trade alone has been for more than half a century a prolific source of wealth to the Russian-American Company, and its importance is now more than ever manifest when we remember the fact that upward of fifty vessels have been engaged in it the present year. And it is still more manifest when we recall the excitement which has agitated the people of San Francisco, through its board of trade, and Congress, in contentions which have arisen out of the protective legislation to be given the fur-seal interests on the islands of St. Paul and St. George. The commerce in this source of revenue alone is estimated from two hundred to five hundred thousand dollars a year.

The fisheries are immense. Nowhere on the face of the globe are they excelled in number, variety, or quality. The fiords of Norway, the banks of Newfoundland, or the shores of Labrador offer no comparison. Those great staples of commerce and mainstays of subsistence, the cod, the halibut, the salmon, and the herring, are on this coast myriads. The fishing stations already established in this Territory, the immense quantities caught by the Russians and the Indians, demonstrate how abundant is the salmon. And lately additional testimony comes to us from numerous persons affirming as solemn truth that at Cook's Inlet the salmon average in weight sixty pounds, and many of them weigh one hundred and twenty pounds. From two to four fill a barrel. And Mr. T. G. Murphy only last week brought down from there on the Newbern a barrel full, containing only four. This must satisfy the most incredulous.

San Francisco, the great metropolis of the Pacific coast, imitating New York, has become Argus-eyed and Briærian-armed, and is rapidly drawing into itself the wealth of this Territory. Her capitalists are already engaged in the ice and fur trades. This present season she has had more than fifty fishing boats off Behring Straits in the cod fishery, and all of them have returned home or to the Sandwich Islands, loaded down. So plenty are they that three and four are often caught on one hook. The halibut and the herring fisheries have not been entered into; but the testimony of their prolificness is ample, and the statements made by reliable men are astonishing. And speaking of the cod fisheries, one fact is important to be remembered. The banks extending all along the coast from Kadiak to Behring Straits and to the frozen ocean are shallow as compared with those of Newfoundland, the water on the Alaska banks averaging only from twenty to fifty fathoms, while those of the former average from sixty to one hundred and twenty fathoms. And here is another fact, just reported to me, which I cannot forbear mentioning. At Kadiak, Henry Richard and Thomas Backe, fishermen, caught alone, with hook and line, within the last six months, twenty-two thousand cod. This statement is undeniable, and it speaks a volume. And now I dismiss this branch of the subject, remarking merely that the whole coast of Alaska to Portland Canal in the south to the Polar Ocean in the north, embracing, including the islands, twenty-six thousand miles of sea frontage, is one grand reservoir of fish, sufficient to employ thousands of men in supplying the demand constantly growing, and soon to increase immensely, by the peopling of Washington Territory, Oregon, and California, and the embryo States now upbuilding all along the great continental highway, from the west to the east, as well as the Sandwich Islands, China, and Japan.

Of minerals, I can only say that, from the earliest history of this Territory to the present day, the existence of gold, silver, copper, iron, marble and coal has been constantly attested. We have the undeniable authority of eminent scientific officials and the statements of strangers temporarily visiting this coast.

Since the Territory has been within American jurisdiction, we have occular proof of the existence of all these minerals, and that, too, in almost every part of the country. Close to Sitka are mountains of marble, and good specimens of cinnabar have been found here. Back of Sitka, at Kake and Kootznov, are coal mines, no one knows how extensive. At Tarkow and Chilkaht the coal crops out in abundance, and to the westward of Sitka it is the testimony of all the traders that coal can be found almost at any place one chooses to land.

Almost every week miners or Indians bring in samples of gold. It has come from Prince William's Land, the Stikine, the Chilkaht, the Tarkow, and the Copper rivers, and from Cook's Inlet and Kenery.

Professor Davidson, of the Coast Survey, while at Chilkaht making observations of the eclipse, on the 7th of last August, found that the needle to his compass pointed constantly wrong, and soon learned the fact that he was near a mountain of iron some two thousand feet high, which attracted the magnet wherever used, from its base to summit. And a further examination showed that this mountain was only one of a range similar in character, and extending fully thirty miles; and, as if nature had anticipated its uses to man, a coal mine was found near by.

And so I might continue, but I must hasten to a close. However, before leaving this portion of my remarks, I desire to give you an exhibit of our commerce since the 18th of October, 1867, as furnished by the custom authorities at this port. You will remember that it does not by any means give a full statement, as, since the passage of the custom act of July 28, 1868, vessels bound to the westward have been permitted to clear direct from ports below, to Kadiak, Cook's Inlet, and Unalaska. Therefore, a traffic very considerable in value is omitted.

Number of vessels arrived from date of cession to August 6, 1869.

From—	Vessels.	Tons.
Victoria	28	4,495
Portland, Oregon	2	390
Port Townsend	2	48
San Francisco	33	6,726
Sandwich Islands	3	828
Asiatic coast	3	852
Total	71	13,339

Number of vessels cleared from date of cession to August 6, 1869.

For—	Vessels.	Tons.
Victoria, British Columbia	26	6,778
San Francisco	25	8,939
London	2	2,638
Port Townsend	5	2,170
Portland, Oregon	2	391
Asiatic coast	5	941
Whaling	2	514
Total	67	22,371

Imports, from October, 1867, to August, 1869, $34,672 99. Exports, same time, $582,756 32. Furs exported, as near as can be ascertained, $450,000.

The records of the custom-house show that more than three-fourths of this commerce transpired during the first year of our occupation of the country.

APPENDIX U.

The Chamber of Commerce of San Francisco on the fur-seal and other commercial interests in Alaska Territory.

The Chamber met last evening in their room in the Merchants' Exchange building. President Otis in the chair.

Mr. Wise, chairman of the Committee on the Alaska Fur Trade, reported as follows:

"The committee appointed by the Chamber of Commerce, on the 17th of February, 1869, to consider what legislation by Congress is necessary to protect the fur-seal trade of the

islands within the Territory of Alaska, have had the same under consideration, and beg leave to submit the following report:

"Your committee find that the Russian-American Fur Company reported to have taken, during the years 1866 and 1867, from the islands of Unalaska, Omega, St. Michael, Atkha, Alton, Kadiak, and Cook's Inlet, 7,970 muskrats, 558 lynx, 6,738 martens, 226 bears, 18,476 beavers, 6,738 foxes, 2,765 land otters, and 3,905 sea-otters, which we have valued at $350,000. They took from the islands of St. Paul and St. George 137,943 fur-seals and 3,657 foxes, which we have also valued at $900,000, based upon the admission of those who are largely interested in the fur trade, and upon the recent sales in the European markets. We find, then, the total value of the furs taken by the Russian-American Fur Company from the islands named during the years 1866 and 1867 to be $1,250,000, an annual average of $625,000; besides, the seal oil, in the opinion of your committee, is worth, at the very lowest estimate, $75,000 per annum after leaving seals enough to supply food for the natives, to say nothing about the very rich fertilizing deposits from the decomposed bones and flesh of the seals for more than forty years.

"We have been informed by more disinterested testimony that these furs are worth more money, but we have been guided by those who are interested, and you will observe that, under the most favorable aspect, this is a very important trade, which can doubtless be increased under American enterprise and fair competition without diminishing the number of the fur-bearing animals.

"The fur trade is the only wealth of the country at present available, and should, therefore, be carefully guarded, and left open to all American vessels, under proper restrictions, to encourage the development of other interests. The fisheries, for instance, are very extensive, and a voyage for furs, if unsuccessful, might prove profitable on the fishing banks. The fur trade is the stimulant to go there, and once there other interests would attract attention. But without some inducement ship-masters would hardly undertake the hazards of such a tedious voyage, and often a very perilous one.

"The protection of the fur-seals and other fur-bearing animals can be afforded without any such monopoly as is proposed by the bill reported to have passed Congress.

"So far as we have been able to learn, fur-seals only require special protection, though some provision is necessary to prevent the use of fire-arms in taking sea-otters, and to define the seasons for taking any and all fur-bearing animals. Fire-arms must not be used either in killing seals, for they will leave and not return; nor will it do to kill them near their rookeries, where the carcass would be exposed, for the same result would follow. They must be driven in the cool of the evening to the interior, and taken with clubs the following morning, with as little noise as possible.

"The seals arrive at the islands early in the spring, and should not be interfered with until the end of the breeding season—the last of summer or the beginning of fall. The sealing season should, therefore, commence in September, and continue until they leave, early in November. The only legislation, therefore, necessary is to define the months in which seals may be taken, to prohibit the use of fire-arms on the islands or upon the waters adjacent, and to prohibit the killing of females at any season of the year and the young under one year old.

"With such good regulations and restrictions we can see no good reason for limiting the number of seals that may be taken annually to one hundred thousand, (100,000,) as proposed. The limit creates a monopoly, which appears to be the object of the bill alluded to. If more than one hundred thousand (100,000) males over one year old can be taken, why not allow it, for we cannot see how it would diminish the seals. Besides, it is much easier to enforce a law protecting the young and the females with competition than without it. An inspector, with only one company to deal with, would be less apt to attend strictly to his duties than if he had the eye of a large fleet of vessels upon him. If competition were allowed, all would be interested in having the law complied with; but, monopolize the trade, and every vessel not interested, visiting those waters, would have to be watched, which would be almost impossible, and would use ill-got means, if any opportunity offered, of taking furs without sparing either the young or the females. If there were no opportunity, how easy it would be to fire guns in the vicinity of the islands to frighten away the seals; and who doubts the result?

"The seals originally frequented the islands of Behring and Copper, still under the jurisdiction of Russia, and were driven from them to the islands of St. Paul and St. George by some such action as we have indicated, and might return or go elsewhere if disturbed in their present rookeries.

"The bill before Congress (reported to have become a law) prohibits the use of fire-arms, and killing females, and males less than one year old, under regulations to be made by the Secretary of the Treasury. But it provides that the Secretary shall divide the island of St. Paul into three sections and St. George into one section, and that the exclusive right of taking seals from either section for a term of years shall be sold to the highest bidder, designating, too, what class of bidders shall have the rights to compete for this trade, viz: managing owners of American vessels, and only those whom the Secretary may deem competent to fulfill their engagements. Now, it is well known that there are four organized companies, and that one or all of them have made con-

tracts with the natives for a period of three years. The Secretary would be virtually limited, under the terms of the bill, to consider their bids, because they would be deemed more competent to carry out their contracts.

"We have ascertained, however, that Americans can easily learn in a very short time how to take seals as well as the natives; but if the bill in question becomes a law, the Secretary would very likely look to existing contracts with the natives, and an act of Congress would virtually give the monopoly of the fur trade of the islands of Alaska to a single company, or, what we rather suspect, four companies in combination. The effect would be to render the trade of no value to San Francisco or any other American port. It would give a few individuals the control of the market of furs who could, at pleasure, increase the cost to consumers.

"The manufacturing monopoly has heretofore been enjoyed by parties in England, through a permanent arrangement made many years ago with the Russian-American Fur Company, to purchase all their fur-seal skins taken from year to year. This same condition would very likely continue with the lessees of the government, both on account of their superior skill in manufacturing, acquired by long experience through the arrangement alluded to, and because monopolists can afford to pay a higher price for the skins. The skins would then, in all likelihood, be shipped directly to England or to this port only in transit, and no opportunity offered to the enterprise and skill of our citizens to engage in the manufacture of such luxuries, upon which enormous profits are always realized. We must submit to have them exported and to pay foreign labor a large profit upon all we consume.

"We have been told that we have not the skill to manufacture fur-seal skins in this country, which can only be exported to find a market. The fact is, we have had no opportunity to acquire skill during the monopoly enjoyed in England through the arrangement with the Russian-American Fur Company. The same result will again follow if the government leases the islands, and no market will be found in the United States, and we will be obliged to import manufactured furs from England at a heavy cost and expense, besides the addition of our import duty.

"View this as we may, we must feel the ill effects of such a policy; and for what purpose? To enrich a few and keep back the development of the country for an indefinite period. The only inducement now to go there is the interest in question; and, if open to competition, many vessels will be fitted out at this and other ports, and the furs in return exposed for sale in our home markets, and eventually the entire and very important trade of that country will be enjoyed by our own citizens. We are, therefore, deeply interested in securing the passage of a law allowing public competition, which can be done under instructions amply protecting the seals.

"The Territory of Alaska was acquired by purchase at a cost of $7,000,000 to the federal government, and we do not deem it just to our citizens generally to give a single company, or any number of companies, the control of this trade, valued at $700,000 annually, which, in our judgment, can easily be increased double the amount. This trade is really the key to the whole country, and controls the fur trade on the mainland, which is also very valuable, and about which we have said nothing. The object of our government should be to develop the country, and to encourage our citizens to go there, by all means in its power; and the unrestricted competition in this trade would best promote that object; any other policy would retard or prevent all enterprises connected with Alaska. We recommend, then, the abolition of all restrictions not necessary to protect the young and the female seals; and with this end in view we submit, as a part of this report, the draught of a bill which will afford ample protection—at the same time open trade to American enterprise and industry.

"We regret, in conclusion, that our limited time would not allow an extended inquiry into the undeveloped resources of Alaska; though, from the incidental knowledge which we have acquired in our investigations relative to the fur trade of our islands, we are persuaded that its resources are far more extensive and important than generally believed. We think that the government ought to extend its aid to encourage emigration; and we therefore recommend the Chamber to evoke Congress to establish, at an early day, a territorial government over that country. And we would also advise the appointment of another committee to collect information, and to report as soon as convenient, for the purpose of attracting public attention to a territory which, if properly developed, will prove to be a very valuable acquisition."

The report is signed by the committee, consisting of J. H. Wise, C. T. Fay, L. Everding, I. P. Rankin, and Washington Bartlett. The report was received and the committee discharged.

APPENDIX V.

THE FUR TRADE AT SAN FRANCISCO, CALIFORNIA.

SAN FRANCISCO, CAL., *October* 21, 1869.

DEAR SIR: In reply to your note, with inclosed letter from the Hon. George S. Boutwell, Secretary of the Treasury, at Washington, I will try and give you full and reliable information on the subject, to the best of my knowledge and belief.

The collection of furs at Alaska and the Aleutian Islands so far has been very limited, on account of the scarcity of population—the necessities of the natives being few and easily supplied. This immense territory, extending from (the 56th to the 76th parallel) Fort Wrangel to Kotzebue Sound, is so full of fur-bearing animals that, in the course of a few short years, an enterprising white population will find profitable employment in developing its great and, at the present, unknown wealth. The fur trade of this territory, when properly prosecuted by competent parties, will yield boundless wealth, and will amount to millions upon millions in the aggregate, increasing from year to year.

Answer to question No. 1.—*a.* Fur seals salted at St. George's and St. Paul's islands have been entirely under the control of Messrs. Hutchinson, Kohl & Co. (A very limited number came down in the hands of other traders.) They, Hutchinson, Kohl & Co., paying to the natives twenty to forty cents per skin in trade—that is, in groceries and provisions. The season 1869, no definite price can be quoted. Outside traders are excluded from these islands; the only parties permitted on these islands are the said Hutchinson, Kohl & Co. and Williams, Havens & Co.

b. Sea otter are paid for in trade, (groceries, provisions, &c., at the traders' prices,) at from twenty, thirty, and in some instances forty, dollars, per skin.

Answer to question No. 2.—*a.* Fur-seals—proper classification: wigs, middlings, smalls, large pups, middling pups, small pups—are not bought or sold in San Francisco as per classification, but in bulk or lot at so much per skin, on an average. This classification is for shipping, none being manufactured here.

b. Sea otter—proper classification: large prime, silver-pointed, $40, $50, and $60 per skin, gold prices; large prime, without silver points, $35 and $40 per skin, gold prices; middlings, $30 and $25 per skin, gold prices; good cubs, $15 and $20 per skin, gold prices; pups, 35 to 50 cents per skin, gold prices—for shipping purposes entirely, none being used here.

Answer to question No. 3.—*a.* Fur-seals—prices realized at London, the only market for fur seals: wigs, about 40 shillings sterling per skin; middlings, 36 to 40 shillings sterling per skin; smalls, 30 to 33 shillings sterling per skin; large pups, 25 to 30 shillings sterling per skin; small pups, 15 to 20 shillings sterling per skin; average of different shipments, 20, 21 to 29 shillings 6 pence sterling, being the highest prices paid in London.

Exportation from 1868 *to* 1869.

Shipped by Hutchinson, Kohl & Co. to London		190,000
Shipped by Williams, Havens & Co. to London, via Honolulu and Bremen		41,000
Shipped by Captain R. Waterman to London		10,000
Shipped by Adolph Müller & E. S. Tibbey to London		10,100
Shipped by A. Waterman & Co. to London		11,000
Shipped by Adolph Müller to London		1,600
Shipped by Russian-American Ice Co. to London		700
Shipped by Hutchinson, Kohl & Co. to London,	These 2 lots arrived from Behring Island and were shipped Oct. 14, 1869.	2,500
Shipped by Captain Burns to London,		2,500
Total shipment from this port		269,400

Dry fur-seals from Cape Flattery are full as good as those from St. Paul's and St. George's islands, and were bought here at $4, $4 50, $5, gold coin.

N. B.—Fur-seals have since declined in Europe considerably, 15 shillings sterling being the outside limit for buying.

b. In March, 1869, 548 sea otter were sold and realized at the London sales, on an average, $35 gold coin per skin. In September, same year, 1,065 sea-otter skins were offered for sale, but most of them were withdrawn on account of the low prices ruling. Sea otter are very low at present; $20 to $25, gold, per skin is already a large price to pay for it. The Old Russian Fur Company have sold the balance of sea-otter on hand (7,000 skins) at St. Petersburg, and in consequence the Russian government has enacted a law prohibiting the importation of sea otters; hence the decline in London and Leipzig. Since the above-mentioned time 750 sea otter have arrived by the steamer Alexander, and also 150 more in the hands of others, all to be shipped to London and Leipzig.

c. General assortment of furs from Alaska and the Aleutian islands:

	Average value per skin in San Francisco, in gold.
Beaver, very few manufactured here, most all sent to Europe	$1 00 to $2 00
Marten, very few manufactured here, most all sent to Europe	2 00 to 6 00
Mink, very few manufactured here, most all sent to Europe	1 00 to 1 50
Lynx, very few manufactured here, most all sent to Europe	1 00 to 1 50
Bears, very few manufactured here, most all sent to Europe	3 00 to 6 00
White fox, very few manufactured here, most all sent to Europe	1 00 to 2 00
Land otter, all shipped to Europe	1 00 to 3 50
Fisher, all shipped to Europe	2 00 to 4 00
Silver fox, all shipped to Europe	5 00 to 25 00
Cross fox, all shipped to Europe	2 00 to 4 00
Red fox, all shipped to Europe	1 00 to 1 50
Hair-seals, all shipped to Europe	25 to 50

I remain yours, most respectfully,

ADOLPH MÜLLER.

J. T. McLEAN, Esq.

APPENDIX V 1.

The fur trade at Sitka.

Owing to the lively competition that has sprung up since the "transfer," all kinds of furs press very closely upon San Francisco figures, if not even a shade above. Most of the peltries offered here are of an inferior quality, but as the opinion prevails that anything coming from Sitka must be good, a ready sale is found for all kinds. The natives have learned many "Yankee tricks," and resort to all of them to effect a trade-patching, coloring, sewing parts of two skins together. The following may be given as the current rates here, according to the quality:

Marten from	$1 25 to $5 00
Mink from	25 to 1 50
Ermine from	
Fur-seal from	
Sea otter from	
Land otter from	1 50 to 3 50
Cross fox from	2 00 to 5 00
Red fox from	75 to 1 50
Silver fox from	5 00 to 15 00
Black bear from	2 00 to 6 00
Bro from	1 50 to 4 00

MOUTH OF THE TACCOO AND CHILKAHT COUNTRY.

It is very well known that the fur trade of that locality is the richest throughout this Territory, and we consider it to be to the interest of the country to develop its wealth. Reports are current that gold has been found along the Taccoo, but the Indians would not allow the parties who left here to ascend the river.

The Hudson's Bay Company appear to manage things far better than we do, and inspire more confidence, from their general treatment of the Indians.

The Chilkaht country is one of the most interesting and important portions of this Territory. The Indians are very numerous, and set down as a very warlike tribe. There is a very large trading business carried on there, chiefly in furs and skins; the market, however, is not accessible to every one.

APPENDIX W.

The Editor of the Alaska Times says:

That Alaska abounds in resources of vast wealth we are satisfied. This Territory is no barren country, nor is its climate as uninviting as it has been represented.

OUR RESOURCES.—They are numerous; 1st. Our forests of timber are not perhaps to be surpassed in the world.

2d. Our fisheries are not to be equalled in any country on the globe.

3d. Our fur and seal skin trade and facilities cannot be surpassed or equalled out-

side of Alaska. It is true that the Russian-American Company were behind the age in the art of modern inventions. They knew but little about the implements used by our American fishermen, trappers, or miners; yet, in their rude way of managing their affairs, the Russian-American Company sent millions of dollars from Alaska to the different parts of the world.

In inventions, in implements, in competition, and we might add, of every undertaking, they were far behind the times.

APPENDIX X.

LAW OF CONGRESS CONCERNING THE FUR-SEALS.

SEC. 6. *And be it further enacted,* That it shall be unlawful for any person or persons to kill any otter, mink, marten, sable, or fur-seal, or other fur-bearing animal, within the limits of said Territory, or in the waters thereof; and any person guilty thereof shall, for each offense, on conviction, be fined in any sum not less than two hundred dollars nor more than one thousand, or imprisoned not more than six months, or both, at the discretion of the court; and all vessels, their tackle, apparel, furniture, and cargo found engaged in the violation of this act shall be forfeited: *Provided,* That the Secretary of the Treasury shall have power to authorize the killing of any of such mink, marten, sable, or other fur-bearing animals, except fur-seals, under such regulations as he may prescribe; and it shall be the duty of the said Secretary to prevent the killing of any fur-seal, and to provide for the execution of the provisions of this section until it shall be otherwise provided by law: *Provided,* That no special privileges shall be granted under this act.

APPENDIX Z.

Census of the Indian village (Stikine) at Wrangel, Alaska.

Houses.	Men.	Women.	Boys.	Girls.	Houses.	Men.	Women.	Boys.	Girls.
First	7	5	4	5	Seventeenth	8	10	1	1
Second	4	4	1	1	Eighteenth	5	5	3	3
Third	7	10	1	10	Nineteenth	5	5	2	2
Fourth	4	6	4	1	Twentieth	4	7	7	1
Fifth	10	9	0	10	Twenty-first	5	5	1	0
Sixth	3	3	4	0	Twenty-second	4	3	4	0
Seventh	1	1	1	1	Twenty-third	5	7	1	4
Eighth	6	4	6	4	Twenty-fourth	5	8	1	0
Ninth	5	7	3	0	Twenty-fifth	8	10	3	7
Tenth	5	6	0	3	Twenty-sixth	6	9	7	4
Eleventh	5	5	0	4	Twenty-seventh	4	9	3	7
Twelfth	2	2	1	0	Twenty-eighth	4	5	1	2
Thirteenth	6	6	0	10	Twenty-ninth	7	10	2	0
Fourteenth	7	5	1	1	Thirtieth	2	2	5	0
Fifteenth	2	2	1	1	Thirty-first	3	3	3	2
Sixteenth	2	4	3	3	Thirty-second	8	6	3	2
					Total	159	183	77	89

Men	159
Women and children	349
Total	508

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